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INCIDENT
AND
STORY

FROM FAR AND NEAR

Series II



THE WOMEN'S MISSIONARY SOCIETY
— OF THE —
PRESBYTERIAN CHURCH IN CANADA

INTRODUCTORY NOTE

"Incident and Story" again greets you, this time without fear, because of your kindly welcome. Its khaki cover has, as you see, given place to one of pure white—a war measure, but that in no way detracts from the wonderful story its pages contain. May it be to all who read it, a stimulus and an inspiration.

*MAMIE C. G. FRASER,
Editorial Secretary.*

Toronto, September, 1918.

OUR FIELDS

AT HOME AND ABROAD



The Welcome.

The Ministry of a Deaconess

IT is scarcely more than a decade since the Order of Deaconess was established in the Presbyterian Church in Canada. At the time of writing, about forty young women, graduates of the Training Home at 60 Grosvenor St., Toronto, are working throughout our land. For several years the W.M.S. has employed ten or twelve of these deaconesses. They are working at points all the way from Montreal to the Rocky Mountains. There are few lines in life that afford more variety for the worker, and perhaps few that give more real satisfaction.

The following are some of the experiences of the deaconess gleaned from her summary of the year's work:

In a humble home where circumstances do not permit the services of a trained nurse the deaconess enters and relieves the weary mother; the little one is tenderly cared for and health returns. In another home a child has epilepsy. The deaconess spends a night with her when she is very ill, and another worn out mother is relieved. Thus hearts are touched by the kindly ministrations of the gentle lady who represents her Master in doing good.

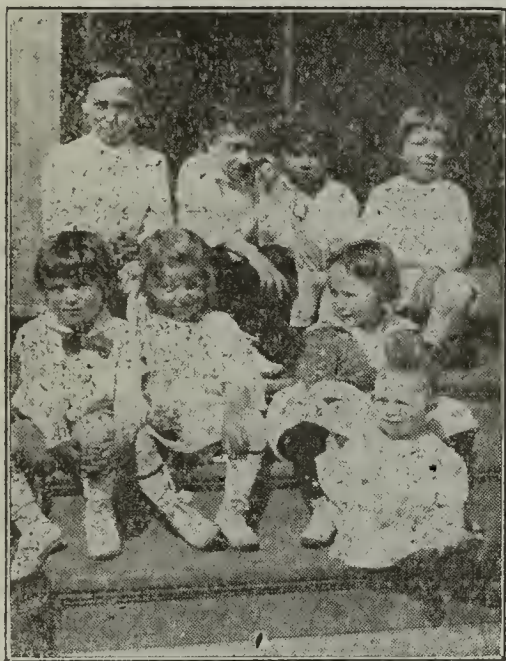
A terrible explosion occurs in a mining town and many lives are lost. There are mourning hearts to be comforted and again the deaconess is at her post. One home especially impresses her. The husband went out the morning of the explosion, leaving his wife and five children to await his return in vain. They are comforted by the recollection of the verses of scripture the husband and father read to them the morning he bade them good-bye. The deaconess thus receives inspiration in her effort to comfort the widow and the fatherless. On another occasion this gentle worker has been asked to keep in close touch with the police at a time when law enforcement was weak and, through the ministerial association, reforms were set on foot and she had to stand on guard ready for any call. She enlists the assistance of young girls in making the meetings for mothers helpful and attractive, thus giving to these burdened women a bright and cheery afternoon.

Just before Christmas the deaconess heard of a family almost destitute. There were 7 children all under 13 years of age. The house was without fuel and the cupboard empty. The father had been working in another town and was taken ill and had to be removed to the hospital. His illness lasted for many weeks, consequently he was unable to send money to provide for his family. How it pleased the deaconess to be able to supply them with clothing and also to send a cheque for groceries. Christmas would have been a sad and dreary day had not a kind friend reported their condition. The deaconess has been cheered by learning that girls she has assisted are eager to assist others. On one occasion she had the privilege of helping a wayward girl when she was in distress. Later on the girl married and when the deaconess again came in contact with her she was in a home of her own, caring for two little children, whose mother had been sent to the asylum, leaving the little ones without any provision.

During these dark war days much time is spent by the deaconess visiting the homes of soldiers' wives and soldiers' widows and mothers. Many of the wives have young children and seldom get to church. The deaconess deems it a privilege to cheer and comfort these lonely and oftentimes suffering souls.

The deaconess at work among our new Canadians has experiences of a unique character. Sometimes she meets with encouragement and sometimes with real problems. In their own land the manners and customs of these people were so unlike ours that it is not easy to understand them, and, on the other hand, it is difficult for them to grasp our meaning. Occasionally, the deaconess thinks she is making progress when, to her disappointment, her structure seems to totter, but she perseveres knowing that no reformer ever lifted people to a higher plane without unwearied patience and years of toil. As she faces service in this spirit she ever and anon receives inspiration from her Master's assurance, "Be not weary in well doing, for in due season ye shall reap if ye faint not."





Part of the Picnic.

God's Ancient People Israel

WE are living in a wonderful age—an age when prophecy is being fulfilled, for there never was a time when the seed of the Gospel could be sown broadcast among the Jews as to-day.

The Spirit of God is working mightily in their hearts, for since the capture of Jerusalem many are taking more seriously the coming of the Messiah and are anxious to listen to what the Bible says concerning Him.

To quote from some of the reports of workers among God's

ancient people: "There are many opportunities for doing good. In one home found a very sick woman all alone—quickly got her to bed, and before leaving saw that she was very much better. In another home found a mother in great sorrow because her little boy had died; stayed with her for a while and told her of Christ, our great Burden-Bearer, and left her feeling much comforted.

"There is a certain shoe maker who mends my shoes. One day while waiting for him to put rubber heels on my shoes I told him the Gospel message. At first he was very indifferent concerning the things of the Bible, but now he is always wanting me to tell him more. A number are attending the English classes. This is an excellent way to reach them, and we have them do some reading from the Bible. I had one young Jew take for his reading the 53rd chapter of Isaiah and, when line after line had been explained I asked him, 'Of whom does this prophet speak?' He could not deny the truth, but just looked at me in amazement. In the dispensary one afternoon, a Jewish woman, while waiting for the doctor, asked me to show her the passage in the Old Testament concerning the Messiah. I did so and had her read it for herself. She then asked, 'Is it the same in the Hebrew Bible?' A Hebrew Bible was brought and she was soon convinced.

"One day while visiting a patient in her home she said, 'That gargle you made for me did me so much good that I gave what was left to a neighbor who had a sore throat. She wanted to know where I got it, and when I told her she did not think it a good place to go.' The patient advised her to go to the dispensary and see for herself, and told her she had learned to love Jesus since going there. In this case the seed fell on good ground.

"In visiting the homes we find more of a welcome in some than others, but are rarely refused admittance. Where there is sickness we do what we can for them or tell them what to do and how to do it. It may be only to take a temperature, swab a throat or give a hypodermic or do a dressing. All these things go to lay the foundation for personal work.

"The Gospel has proved and is proving effective in the Jewish homes we visit; with the people whom we converse with on the

street; with the dear little boys and girls who attend our classes; with the men and women who come to our various gatherings and, especially, with the sick and poor who attend our medical dispensary. Week by week we hear from the lips of men and women, confessions of their love for the Lord Jesus. There are indeed many hearts prepared for spiritual guidance at this time among the Jews.

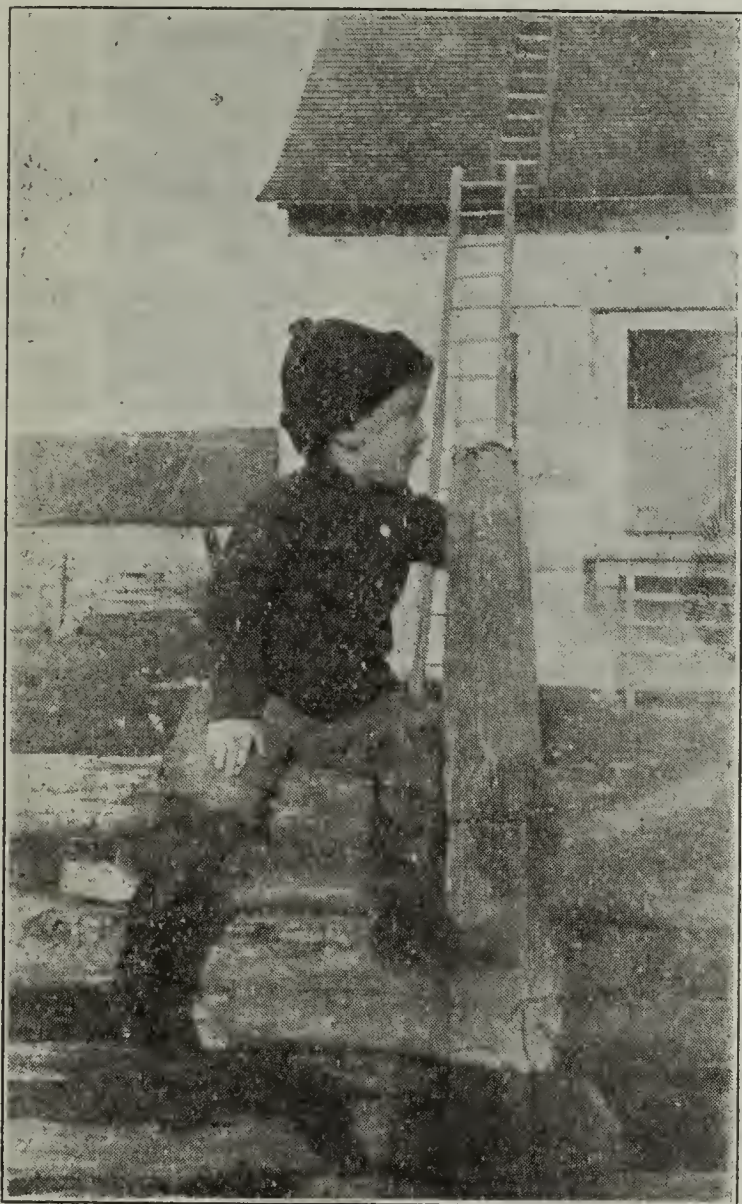
"Most of the families have been greatly troubled concerning relatives and friends who are still in Russia, Roumania, and Poland. It is a sad fact that the spiritual leaders of these people have absolutely no message for their suffering flocks in these days of trial and tribulation. The lack of interest in their people affords us an opportunity to give them the comfort of the Gospel message, which has the same power as of old.

"The hope of our work lies in the Jewish children. The work amongst them is very important, not only to the children themselves, but as a means of reaching the parents. They are so eager and earnest and it is so pathetic to hear the little tots of 5 and 6 years old asking God to care for their brothers and friends who are away fighting our battles. The children say with such assurance, 'My brother cannot be killed for I have asked Jesus to take care of him.'

"The children in each of our Jewish missions took great interest in the preparations for the Christmas entertainment. It is a glorious season for those who believe, but how sad for the Jew who has no love for an infant Saviour."

May the time soon come when Jesus, their Messiah, shall appear and they shall look on Him whom they have pierced and mourn.





"Danny" Chodat waiting for his daddy.

Sowing the Seed in Quebec Province

THE year 1917 was one in which the problem of the French-Canadian was much in the thoughts of the whole Dominion. For years the education of the children has been neglected and, as a result, an ignorant, narrow people has grown up. Now, both Government and Church are waking to the fact that something must be done. The W.M.S. felt that not only should the children receive a secular education, but that they should be given the true Gospel. To this end mission schools and school

homes have been established.

Namur, our first venture in 1914, has increased so that we are hoping soon to have two teachers there. Mrs. Bourgoïn, the matron of the home, is teaching the 15 boys and girls under her care to be helpful about the house. The missionary, Rev. Mr. Lapointe, gives religious instruction, and Mrs. Lapointe teaches the day school, where 36 children are taught French and English.

The home and school at St. Philippe de Chester has only been open for a few months. This is our most difficult field, partly on account of its isolation and partly because the Roman Catholic element is so strong, but surely, on that account we ought to keep our light burning. The Superintendent, Mr. Tanner, hopes to be able to make some new arrangement whereby we may open the school again in the autumn.

Tourville, county of l'Islet, has grown wonderfully and much credit is due to the faithful work of the missionary. Mr. and Mrs. Chodat give up their home and live in Tourville for the winter. Mrs. Chodat keeps the house and Mr. Chodat teaches school every day, has Wednesday evening services and Sunday services in the school room. He is a true missionary and feels that the only hope for the province is in the children. The first house very soon became too

small; we were in despair, for there was not another to be had, the Roman Catholics not being allowed to rent us a house, and no money to buy, but God opened up a way. A friend in Ottawa bought some land with a good sized house on it. This house he gave us the use of on condition that we keep it in repair. Mr. Chodat does not believe in a church that does nothing for its own upkeep, so he got the people to work and soon the house was ready for occupation. There are now 21 happy children as busy as can be in their new quarters. Mr. Chodat writes, "I am catechising 5 children, 3 girls and 2 boys, who will take the Lord's supper for the first time. The Young Women's Missionary Society of St. Andrew's Church, Westmount, provided a Christmas tree for the children of Tourville. This was a great pleasure, as very few of them had ever seen a 'tree' before. This same society provided a baby outfit for little Andrew, who arrived on the 3rd of January."

Hull.—A new school building was erected by the people of Ottawa in which school opened in September. Miss Cruchet, our faithful teacher, continued until December, having 35 scholars and teaching both French and English. Her health gave way under the strain and she was compelled to take a rest. The W.M.S. provided a second teacher and now Miss Cruchet, who has resumed work, has more time to visit the homes of the pupils. Many of them are Roman Catholics, but, Miss Cruchet writes, they gladly receive her and listen to her message.

Pointe-aux-Trembles.—The principal reports that "Since last fall we have had two hundred and seventy pupils in attendance, of which one hundred and five are girls and one hundred and sixty-five boys. Over one hundred are Roman Catholics. They come from all parts of the Province of Quebec." The W.M.S. partially supports 24 of these pupils, and has offered two bursaries of \$150.00 each to any girl who desires to become a teacher. The principal has sent a report of each of our pupils. Of Alice Laurin, he writes: "She spends her summer working on a farm and is contributing for her expenses. This is her last year with us as she is trying for her matriculation examinations this spring. She has been studying hard and her conduct is excellent."

Another pupil, Oswald Berthiaume: "This boy has been with us for several years and has always been a good pupil. He is now in last grade for all subjects. He worked in a shop during the summer and will contribute for his expenses. I know he is grateful for all you have done for him by the good spirit he shows in his work." Sometimes the pupils we support are not allowed to return for a second term. Such a one is Alerandre Schmittes. The principal writes: "He did not return through the influence of the priest, but I am pleased to know that the good knowledge he took away from our school cannot be taken away from him, and I trust he will not forget it in life."

Pray that the good seed sown in this small way may grow and influence many amongst this happy, thrifty but ignorant people.





In times of peace.

With the Chinese in Canada

TORONTO.—Our work here is chiefly among the women and children. There are 40 Chinese women in Toronto and the outskirts. A mother's class is held at Knox Church every Sunday, which is doing splendid work. Some of the women have voluntarily asked to join the church. Their meetings must be attractive to judge by interest shown and attention given, as that was the only way for an onlooker to judge, not knowing the language. Their hymns, prayers and lessons for the day were in Chinese, the latter taken by Mrs. Ma Wou, our missionary's wife, who is a very real centre of life in the community here.

There were some wee tots who had to come with their mothers, and I would like to tell how exceedingly well behaved they were; in fact I think they could set a good example to some of our Canadian children. There are over seventy-five Chinese children in Toronto, and a large primary class is held for them in Cooke's Church. There are also several families outside of Toronto, in Welland, Brantford and Hamilton. These have all been visited by our worker, Mrs. Mac-Millan.

Victoria.—Miss Cronkhite.—There are ten Christian families connected with our mission and 20 children on our cradle roll, with four more to be added, in all 24 from Christian homes. In the primary class there are twenty, and an average attendance of fourteen. At present in the kindergarten we have nineteen, and usually fifteen or sixteen out. Invariably the absence is due to sickness or an unusual downpour. I must say the children come when I would deem it advisable to stay at home.

I should like to tell you among the Chinese there are "tongs," and this does not make work easy; for instance, one little girl comes to school from a home which is desolate. Apart from three little girls, the children are not nice to her; in games they do not want to choose her; in line they do not want to walk with her. Speaking of incidents

and difficulties, one day she would not obey and I made her sit on a chair, "the only punishment I ever inflict, and then only when absolutely necessary. She cried, not from grief, but temper, which finally resulted in a perfect storm. When it was time to go home she would not go. I could not leave her. What was I to do? I led her some, carried her part way, finally sent for the missionary, who carried and led her the balance of the way, crying all the way and sometimes kicking, just in passion. Next day she would not come, nor for several days. Now she is one of my most obedient children. At Easter she gave me a pretty card. I appreciated it very much and hope the Easter message may enter the home." Later on, Miss Cronkhite writes, "The little girl that I had to carry nearly all the way home is now becoming a model and the other children are playing nicely with her. When the lilacs were in bloom her mother sent a branch. We hope that they may learn that our poor attempts at kindness are only a small echo of the great love of 'the Father of all.'"

One little boy was naughty last week. I gave him a table to himself. He would not give in. I made visits to him frequently, asking him if he would be good. Finally he got down off his chair, came over and picked up some sticks and handed them to me. The rest of the day he was giving me things. Mr. Hall gave him a good talk on wanting people to love him and said I couldn't love him if he was naughty. The sequel came when he came up to me and asked me to kiss him. What was I to do? A small boy of seven years, perhaps trying to prove that I loved him. There was only one thing to do, and I did it.

Our mothers' meetings are well attended, considering they have to bring their children with them. We have only one woman attending who is not a Christian. At our meetings we have a lesson in English. Some are learning to write, and some want to study music when our parlor is finished.

They love to sing in English and are learning "What a friend we have in Jesus" and "Jesus loves me," and I am also teaching them the Lord's Prayer in English; they know it in Chinese.

My babies know and can sing all of "Jesus loves me" and two verses of "Jesus bids me shine." They sing very well, too.

Our Sunday morning service is almost for women and children. I go and play for them. In the evening the service is principally attended by the men, as the women cannot get out with their families.

On my rounds at Easter I gave the children candy, eggs and downy chickens, and the mothers, cards. One mother looked at me as though she wondered why a white woman should come to her. She is one whom no one visits. I want to go again and take the children some lesson cards. They may not understand English, but they can understand kindness.

Vancouver.—Part of the year we were without a worker in this section and were fortunate in obtaining Mrs. McKay for a short time, whose knowledge of the language was especially valuable.

She says: "It is indeed the work which I have been associated with in South China. I realize it every day, as I hear the familiar dialects and names; as I meet men whose families are now in the towns and villages where our mission works; when I am called to the telephone by men who have sat in my house in China, I wonder if I have been put here to help the workers on both sides to help each other more than they have ever done."

There is the primary work in the Sunday School, which is very encouraging; it has been for some time in the care of Miss Ester Tang, a Chinese girl who has a great influence with the children. A man said the other day, when I was talking to him and his wife about being

Christians, "Oh, I don't know whether we will ever be, but perhaps my children may, for I am letting them attend the Sunday School."

The Chinese children are kept very busy. They nearly all attend the Chinese school as well as the English school, and their only free time is Saturday afternoon, and we have them that afternoon for sewing and English. I wonder how "our little Canadian children" would like "so much school."

The women's work is just at the seed time, and here they can only be reached by visiting them in their homes, and it is almost necessary to speak their language.

One day as I passed a shop I thought I saw a Chinese woman, and on the way back saw a sign in the window, "Tailor for Ladies and Gents," so I went in and asked about a suit, and then I spoke in Chinese, and as the little children came around I asked about their mother and soon I was taken into the back room, as dark as a living room in China. The young mother, though she spoke a country dialect, and did not understand me thoroughly, nor I her, was very much pleased to see me. She seldom sees a Chinese woman, as she lives a long way out and cannot go in easily with her four children. I have gone to see her several times since, and always feel welcome. She has been willing to learn a little of the Christian primer.

Another day I was walking along the street and wondering where in the high crowded shops there might be a woman, when I saw a man standing at a door with a baby in his arms and an older child at his side. It was not hard to get speaking to him, and I was asked in to see the mother. Imagine to my surprise to find her shaving a man. I wanted to run out, but sat where I was asked to. The woman at first showed little interest, but after a while, when she realized she could talk to the white woman, her face brightened up wonderfully. I found she could knit, but did not know how to make stockings for her baby. I offered to teach her, and here again was a chance. I have visited her several times since.

Last week I went to see a woman whose husband died not long ago. She is going back to China. I am giving her a letter to our ladies, as she will be going right past our home. Is it not wonderful how the work here connects with the work in China?





A little one shall lead them.

Give the Children a Chance

OUR Educational Work in the West has almost limitless possibilities as far as the extension of the work and its far reachingness is concerned. The only limit is money, to take advantage of the many openings.

As the need of school homes in one place after another is presented, all urgent, and as the estimate set aside for this work is recalled, one is compelled to say, "What are these among so many?"

The long-felt need of a home for girls at Teulon, Man., is being met, and it is hoped to have the home completed in time for the school term next fall.

But other calls for homes have so far gone unanswered. Saskatchewan is calling loudly. Canora should have one, must have one. A legacy of \$6,000 has been given to establish a home for girls there, but the W.M.S. must supply its upkeep. The establishment of this home at Canora would round out the work of the W.M.S. at that point. Homes are also needed at other centres in Saskatchewan.

Then there is this appeal from Alberta, sent on by the Board of Home Missions, for the establishment of educational work for the French-Canadians, under Rev. J. E. Duclos' care at Bonnyville. There is no need of pointing out the urgency of this claim. And now is the time for this educational work, to-morrow may be too late. Already the terms nationalist movement and socialist movement are very real in the West. On all sides we are told that the work among the young boys and girls is the great hope of the country. It remains for the membership of the W.M.S. to provide the means.

Enough for the outlook and urgency of the work. A few incidents culled from letters from the matrons in the homes already established, may serve to show the measure of success which has attended the work.

Some may ask what interest do the children in our homes take in the world war? The matron of one boys' home in Vegreville writes

of one boy in her home who knitted 100 wash cloths for the soldiers last year, and also took second prize for a pair of socks at the Vegreville Exhibition. Another boy came into the home for the first time and was so homesick he wanted to go home again. The matron, to cheer him, taught him to knit wash cloths for the soldiers, and now he has knitted a good many and there is no word of wanting to go home. He is having his first experience of the joy of service. In another of the boys' homes one boy has been knitting socks, and got two first prizes at the Vegreville Fair, one for socks, and one for mitts. Nearly all the boys in the teen-age in the Vegreville homes have responded to the call of the S.O.S. One boy, whose teacher did not think him far enough advanced in his class to leave school and go on the land, felt so badly that one morning he took French leave, after rising early and doing all his chores. To a man who gave him a lift he said, he was off "to do his bit" on the farm, though he had never been as happy as since he went to the home. One boy worked as janitor in the hospital for a week, and earned enough to buy his farm outfit. He is eight miles out of Vegreville, but on Saturday night, after his work, he walked back to the home, got his bath along with the others, stayed for Sabbath morning service and S. S., and then walked back to his work. Two of the older boys donned khaki last year and are now overseas, while a third was rejected as physically unfit. At Teulon, all the older boys went on farms to help in the greater production campaign. The need of greater production for our homes has not been overlooked, and in all our educational centres gardens are being industriously worked.

Last winter a boys' conference was held in Edmonton and seven boys from the Vegreville homes attended. A C.S.E.T. Club was formed when they returned, and the boys enjoyed some pleasant evenings in the Union Church. Rev. Mr. Hughes, the minister, directed their amusements.

Miss Mitchell, our Travelling Secretary, paid a visit to Vegreville this spring, and while there organized a Mission Band. All the boys went into it heartily. The fee was 10 cents and every boy had his money ready. In one home in March the boys learned the 3rd chapter of John's Gospel, and in April the 14th chapter. At Ethelbert, all the children attend Sunday School and Sabbath services, and every Friday evening the Ruthenian minister calls at the home and has a prayer meeting, partly in English and partly in Ruthenian. Hymn singing is also one of their chief pleasures. The matron here, as in all our homes, has many opportunities for quiet talks. Several of the older ones, both at Ethelbert and Sifton, expressed a desire to unite with the church, but Dr. Gilbert and the matrons felt it wiser they should wait a little longer. At Vegreville, 6 children united with the Union Church on profession of faith. Two others wished to become members, but wanted to unite with the Presbyterian Church. Their idea was that it was the Presbyterian Church that was helping them and they thought they should be loyal to the church that was giving them their chance. At Teulon, the boys have still the advantages of the Sabbath services, Bible classes and the influence of the matron and superintendent, and one had only to listen to Annie Corzack, Miss Bell's protégée, speak at the Board this spring to realize the Christian influence that had been brought to bear.

At Sifton, the matron writes that the work in Sunday School and the Mission Band is very encouraging. The children never stay away from either. They have been studying the Life of Mary Slessor, written for the juniors, and have been greatly interested.

From Teulon the matron writes that the boys have made rustic tables and chairs in the bush so that they may study outside. It is quieter, as they go off by two's and three's. She also says she finds

it hard to get them to take enough exercise, so intent are they on study, and they even try to come to the table with a book in their hand. The matron keeps in touch with her older pupils, and many a letter passes between the home and the boys now off at other duties. Many of the former pupils are teaching and they, too, are cheered and encouraged by a visit from the matron to their schools in the outlying districts.

One or two incidents of individual boys and girls may be of interest. At Ethelbert a girl of 17 came to the home. She came to learn to read and write and to learn Canadian methods of house-keeping. She knew nothing of school work and sat down in grade I., her class mates being little tots of 6 and 7. The doctor adds, "A girl with nerve like that is worth helping and should make a woman who will move things. We want her to move them in the right direction."

From Vegreville one of the matrons writes of one of her boys, "He is not only clever at school, but at everything he puts his hand to. He has been my prop and comfort. He is very clever with his hands and is a regular inventor. He has made me a handsome screen, book shelves, wardrobes, flour and meal bins, the latter on hinges to pull, like the regular kitchen cabinet bin. He is just completing an elevator for holding the milk. It is a huge affair, and because it is too heavy for me to work, he is making cog wheels of wood and also a chain, and is attaching the whole to a large wheel with a handle, so that I can turn it to raise and lower the elevator. We needed two lengths of pipe for the basement stove and he made them out of syrup pails."

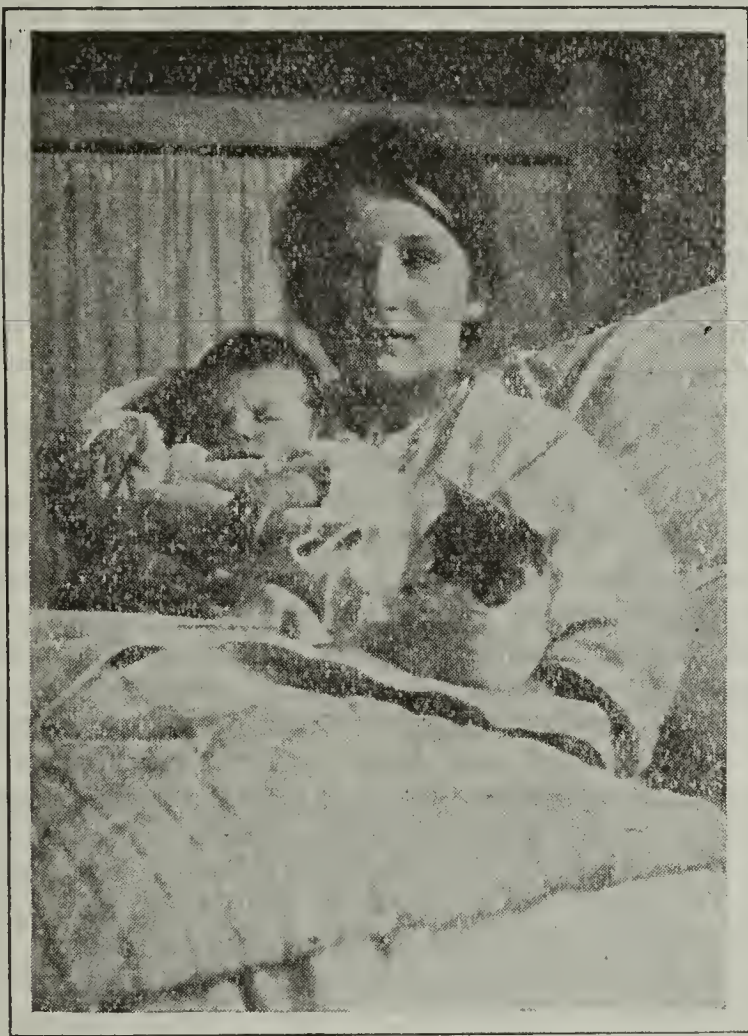
One of the matrons was visiting one of her "boys" who was sick in the hospital. A Ruthenian man was in the next cot, and as he watched the matron coming and going he said to her, "Good mamma, good mamma." That fall he brought in 2 boys and wanted to put them in the home but there was no room. One of the boys in the same home got busy as soon as spring opened, fenced and dug a plot of ground, and made a hot bed, and is now busy planting wild raspberry slips and some tame ones Mr. Lang gave him. He works in town after school, carrying water, etc., and then comes home and works till dark in his plot. This boy is ambitious to be a medical doctor among his own people.

The boys are all encouraged to earn an honest penny and buy their own pencils, pens and scribblers, and also pay a little for their clothing. This gives them a feeling of independence.

In the Girls' Home, Vegreville, is a little girl, Freda, whom the matron has asked to be allowed to care for till she is 18, and whom she plans to train as a teacher. Mr. Lang writes of her that "she is a remarkable child and I am sure will make her mark some day if she is spared. She is a very attractive child and easily wins her way to the hearts of those who meet her."

These few incidents serve to tell something of the story of our school homes. All is not sunshine and encouragement, there are dark days and days of discouragement and disappointment for the mission workers, but all believe that "the service of the mission home is patriotic as well as Christian; it is the effort toward fulfillment of the promise of a Christian democracy that every child in this land shall have the opportunity of a Christian education and shall be fitted for Christian citizenship."





A Galician patient.

All that the Hand of a Woman can do in our H. M. Hospitals

“**R**EJOICE and be glad.” This is the outstanding feeling with which we review the work of our Home Mission Hospitals for 1917. Not that the work has been without its difficulties; at times they have been very real, but we have been able to overcome them notwithstanding the scarcity of nurses and the many changes of staff

resulting from enlistment for overseas service.

From St. Andrew's Hospital, Atlin, comes the report of the busiest year in its history, the renewed mining activity being the cause of many accident cases which were brought long distances to the hospital. Although this little hospital is one thousand miles north of Vancouver and far removed from the heart of things and the onward rush, the workers are kept very busy, for the regular hospital routine has to be observed, government requirements have to be met, and the lives of their patients touched and reached. As the majority of the patients are men, men from all classes of society, who have somehow drifted “up north” in search of gold, the work of reaching them is not an easy one, nor without its discouragements. Sometimes, the only evidence that seed has been sown is shown when bidding good-bye, by the warmth of the handshake and the hastily muttered, “Thank you,” “God bless you,” “I’ll not forget.” The fact that there is not a doctor for hundreds of miles in the whole territory, makes the responsibility resting on the two brave nurses very heavy, and consequently the strain is nerve trying. Through it all there is never a word of complaint, only expressions of gratitude for the opportunity to serve. A daughter of the manse is at the head of the hospital and has brought to the work those qualities of head and heart that enable her to rise above all difficulties. The high cost of living is felt here, as in all our hospitals, and, although more patients were treated during 1917 than in any former year, there was a deficit. Much credit is due the Trustee Board of St. Andrew's Hospital for the splendid service it has rendered the church and community for twenty years in connection with our

hospital work in Canada. Through all these years, the relationship between the two Boards has been cordial and sympathetic. This was largely due to the tact and kindness of the secretary, Mr. J. A. Fraser, whose untiring energies have done so much to make the little white hospital on the hill a mission of mercy, love and truth. An appeal is being made for a medical missionary to go to this isolated field, where so many are shut away from medical advantages. May one soon be found.

Whenever we consider the work in British Columbia we have a feeling that much has been left undone because Telegraph Creek Hospital still remains closed for lack of a medical missionary. The need is great among the Tahlton Indians and some white settlers who are shut away from civilization and left to themselves.

In Alberta there is a strong anti-Protestant sentiment, owing to the presence of so many French Roman Catholics and foreigners, and in each centre where our hospitals are located the opposition to our work is very real, and our workers find it most discouraging at times.

At Bonnyville, where our little hospital is ministering to many Roman Catholics as well as Protestants, there is much to cheer. The very fact that they will come themselves and bring their sick, or send for our nurse to attend them in their own homes, shows that the hospital has their confidence. It has also been a means of presenting the Gospel of Jesus Christ to them in the true light. Although the hospital was only in operation four months in 1917, sixty-seven patients were treated in the institution, besides many calls made in the community by the nurse in charge. Already an entrance has been gained into Roman Catholic homes through the nurses' ministrations, and some have openly confessed their conversion to Protestantism. On the other hand, threats of violence have been made on the life of our missionary, who said, when warned to protect himself, that "he would go armed with the sword of the Spirit only." Soon the hospital will be too small to meet the needs of the community, and even now we are planning to send in another nurse. It is, however, a great testing time with the work and the workers. The seed has been sown in faith and we must have faith to wait patiently the gathering in of the harvest. The other two hospitals, the "Rolland M. Boswell," at Vegreville, and the "Katherine H. Prittie," at Grande Prairie, have similar problems to face, although the communities at each place are not so solidly Roman Catholic, there being foreigners and other settlers, some of whom have had the True Light presented to them. The work has been very heavy at both places. There have been changes on the staff at Vegreville owing to enlistment for war service, but we have been fortunate in being able to replace all vacancies. Last year there was an unusually large number of children admitted to the hospital at Vegreville, many of them being the children of non-Anglo-Saxons, who declared themselves delighted with the hospital and nurses, while some of the older girls expressed a desire to take a nurse's training just as soon as they were old enough to enter a hospital. In Mr. Lang's report he told of the reclaiming of a man, who had led an indifferent life and who professed his belief in Christ and His power to forgive and to regenerate sinful man. He went back to his family renewed physically and spiritually and with a firm resolve to lead a better life and prove a blessing to his children.

In Saskatchewan our hospital work has been most successful, and our "Hugh Waddell" Memorial Hospital at Canora has won for itself a reputation for service and efficiency far beyond the bounds of its own province. The volume of work steadily increases, and our opportunity for service among the non-Anglo-Saxons in and around Canora is indeed almost without limitation, over fifty per cent. of the patients being foreign-born. Miss Kate McTavish, the new lady superintendent,

has already caught the vision of the great need of evangelization and education along all Canadian lines, especially among the women and children of these people. They are the future homemakers of this wonderful province and must be taught Canadian ideals. They come to our hospital for treatment, and through kindly attention and helpful ministrations our nurses win their confidence and then gain an entrance into their homes, and oftentimes win their hearts, too.

Miss Fox, the newly appointed evangelistic worker, has joined the staff of the "Hugh Waddell" Memorial Hospital, and is the first deaconess to undertake evangelistic work in any of our Home Mission Hospitals. She is to occupy a dual position, being bookkeeper as well as evangelistic worker. She has proved herself equal to both positions, and Miss McTavish says her services to all branches of the hospital work are invaluable. The isolation building may be erected this year, and when ready for occupation will be run in co-operation with the municipality and town council, thus eliminating considerable expense. Mr. Hackney, the hospital chaplain, reports the holding of services regularly and a deepening interest taken in the services. The one opinion voiced in all the reports from the hospitals throughout Canada is that deep appreciation is expressed by those who have been cared for while sick; even the poorest patient wants to show his gratitude by some act of kindness or service to those in the hospital who nursed him.

At the "Anna Turnbull" Hospital at Wakaw they have had a busy year. Dr. Scott regrets that he cannot get a doctor to take his place, even for a short time, to allow him to take a much needed vacation. He tried last year, but could not find anyone. He has such long distances to go, and faces the rigors of a western winter so constantly that the strain and hardship are beginning to tell on him. He goes in and out among his people like a Paul in their midst, and is honored and loved by all. He has done a wonderful work in that community—no tabulated report could convey to our readers the value of his service to his church and country.

We now come to Manitoba. Here we find some of our oldest and most tried workers—those who blazed the trail and bore the brunt of the pioneering experiences of the early days, when everything was strange, and new, and inconvenient, and inadequate to meet the needs or emergencies of the situation. At Ethelbert, Man., where the work has been established for over ten years, we find it to-day in a more flourishing condition than ever before. It is full of promise and pulsating with a new life. The hospital has been taxed to its utmost capacity many times during the year, and the work has told on our medical missionary, Dr. Gilbert, and his faithful band of workers. At this point the work is especially hard, as the hospital is understaffed and under-equipped. Those of our Provincial officers who have visited Ethelbert are emphatic on this point of inadequate help and equipment, and loud in their praise of the excellent work that is being done in this foreign colony, in spite of the foregoing facts. Good seed is being sown by faithful workers who may never have the joy of seeing the ingathering, but who have had the great honor of being co-workers with Him in this vineyard, where many obstacles have had to be overcome, and where they have stood fast through all. Fire swept the town of Ethelbert, but our church property was spared and no harm came to anyone. It was only by the heroic efforts of every worker that the buildings were saved. Dr. Murray, our Home Mission Superintendent for Manitoba, told us of the wonderful unity there was among the people in their desire to save our mission property, and stated a case where a Roman Catholic woman was seen kneeling in the road praying that the hospital be spared. Over fifty quilts were used on the roof and sides, and our nurses stood on the roof pouring

on the pails of water that were handed to them by the other nurses. It was a miraculous escape, and our hearts are filled with loving gratitude for such a wonderful deliverance. At Sifton, the dispensary still continues its good work under Miss Angus and Dr. Gilbert. Nearly one thousand came for medicine last year.

At Teulon, the work is under the same able and consecrated laborers, Dr. A. J. Hunter and Miss E. J. Bell, who have been in this field for nearly fifteen years. The entire community shows the influence of these pioneer workers. The present head nurse is a protégée of the hospital. She came to the hospital a sick little child of eight years of age, and after her recovery was sent to the public school in Teulon. From there she continued her studies in Toronto, where she attended the Jarvis Collegiate until she was old enough to enter a hospital and train for a nurse. This she did some four years ago, when she entered the Strathcona Hospital at Edmonton. She is now Miss Bell's chief supporter and helper and is, as far as we know, the first Ruthenian girl to graduate as a nurse. When she appeared before our Board some months ago and told us something of her work and her hopes for her own people, the Ruthenians, every member present felt a thrill of joy and pride in this fine young woman, a young woman of whom any mother might be proud. Her great love for the Master fairly shines in her face and reflects a heart of gold. She it was who gathered together some of the Ruthenian women from around Teulon, invited them to the hospital, where she explained the objects of the Missionary Society and Red Cross, then she formed them into a club and became its president and, for the first time, these women experienced the joy of service as they made garments and rolled bandages for the comfort of others. It gave them something to think about outside in the great world beyond the narrow life of their own isolated homes, where drudgery forms the main portion of the daily round. Can we measure by statistics the value of such a movement? If Annie Corzack never does anything more for her own people than this one great thing, she will have earned the "Well Done" of the Master she so loyally serves. The hospital work never was more satisfactory than at present. The staff everywhere is seized with the importance of the opportunity to go in and possess the land by following up the mothers, and especially in keeping in touch with the children. So many children are born in the hospitals and many are brought in for treatment, and in this way the home and the mothers are reached and kept for other forms of evangelistic education to complete the work.

Dr. Hunter has written the following notes of some of the cases treated in the hospital: "One little fellow was brought in with strangulated hernia. We managed to get a surgeon out and had the case operated on in a few hours. He did well. Another little boy had appendicitis with an abscess, and he also did well. If it had not been for our hospital the first little fellow would certainly have been lost, and possibly the second. These cases were both this month. Another case was not so fortunate. A little girl who was operated on within 24 hours of taking sick, but the bowels were already gangrenous. Another sad case was an old woman with serious heart trouble. Her only son expected to be taken to the army any time. Her husband died in our hospital nine years ago and she only had a little girl to look after her. I got a car and went out and brought her in, but she only lived a very short time. There have been little outbreaks of diphtheria in different directions, but they have not spread. To-day in the office there were a couple of babies to vaccinate, a child sick for nine months with bowel trouble to prescribe for, a man with a tooth to pull, a man with a broken head, who wanted a letter to the magistrate certifying to his injuries. A man brought in his wife to have her chest examined. Poor thing, her lungs are in a bad way, and she has seven children. They live in a hole in the woods three miles

away, and it was easier to walk than to tackle the road they have driving. We are getting good main roads now, but some of the side roads still remind one of old times. There were other cases, but these will do for illustrations."

This Christlike work has been going on in our Presbyterian Church in Canada for nearly twenty years. It began in a small way and has gradually added one by one, until now we have hospitals in nine different centres, each a blessing and a haven of mercy. As we go forward we do so with a strong belief in the need of such work and its efficacy. We are glad to brighten the lives of the young mothers during their two weeks' stay in our hospitals, and give a clean, wholesome Christian welcome to the little strangers who are to build up this land of ours in the years that lie before us. Build it, we trust, in righteousness and for the glory of our Lord and Saviour Jesus Christ. Again we say, "Rejoice and be glad."



Smallest sons at Birtle.

Indians of Yesterday and To-day

MANY noteworthy incidents occur during the course of a year in our Indian schools and on the reserves where our missionaries labor so faithfully to commend the Gospel of Christ by precept and example.

The spiritual growth is slow as in all pagan lands, but we are cheered with the steady advance that has been made, and realize that present results are largely attributed to the secular and religious training which the children have received in our schools. The children of our first graduates are now attending our schools and the progress is noticeably more rapid. The ultimate success of our work lies in the children gathered in our schools. The consensus of opinion by most Indian workers is that the boarding school is the best adapted to give the boys and girls a thorough education, and best results, so far, have come from the boarding school. We have at present under our care about 550 children in our 7 boarding and 6 day schools.

One of our oldest missions and day schools at Mistawasis was closed on May last. The Indian Department, on the ground of economy, ceased the transportation of the children to and from the school as formerly, and this, with the recruiting of children for the Church of England and Roman Catholic Boarding Schools, reduced the attendance so materially that the Department closed the school. The nearest Presbyterian Boarding School to Mistawasis is at File Hills, a distance of about 200 miles, too far to send the children. We regret very much the closing down of our work at this point, as it was one of our oldest Indian missions.

The missionaries in charge, Rev. J. T. and Mrs. Smith, have rendered excellent service and won the esteem of the Indians in general, and the work was progressing along all lines, although the congregation was depleted by the enlistment for active service of several of the young men.

The health of most of our pupils and adults on the reserves has been good. The reports from our boarding schools give evidence of progress in all departments.

At Portage la Prairie Boarding School we note that sixteen pupils were recruited during the year, leaving an enrolment of eighty-five. The principal says of the farm, that it is not only a help financially, but the finest training resort for the boys. The two departments of industrial work most useful for the after life of the boys and girls are agriculture and household science. The boys should be taught to till the ground and the girls to cook a good meal and keep a clean, tidy house.

From an enlistment of eight Sioux boys from this school three were killed, four wounded and one is still in the trenches. One of the wounded boys writing to the school, says, "Fritz got me in both legs, but they not scare me yet. I am going back when my legs are in condition." This is the spirit shown by our Indian lads.

The work has gone on steadily at Cecilia Jeffrey Boarding School and we are pleased to report that twelve of the senior pupils have united with the church during the year. Who can estimate the results of this spiritual work on the lives of these young people? The health of the pupils has been good, although three cases of typhoid developed after the children returned from the summer vacation, but all made a good recovery.

At the Birtle Boarding School twenty pupils were recruited, leaving an enrolment of about seventy, with a promise of more to come. The increased grant for the present year will be a great help to the finances of the school. Sabbath services are attended in the town church, and Sunday school is held in the school, and any visiting Indians may attend. The friendly spirit shown by the Indians towards the members of our school staff and the high regard for the principal is to be commended. The Christmas concert was given by the pupils and many of the parents were present, and a collection of \$15.00 was given to the Red Cross Fund.

A Y.M.C.A. convention was held on the Birdtail Reserve. We allowed the boys to attend one day in care of the farm instructor, and the girls with the matron. Several of the boys joined the Association.

At Round Lake Boarding School religious instruction is especially emphasized in all departments of the school work. They have two Sunday schools, one at the school for the pupils, and the other on the reserve for the children of ex-graduates, and a few from a Scandinavian colony. Five pupils united with the church and three children and three adults were baptized.

The work at File Hills Boarding School has progressed steadily, notwithstanding the illness of the principal, Mr. Gibson. We are

pleased to learn that he is making a rapid recovery and will, we trust, resume his work in the near future.

Our work on Vancouver Island, B.C., has been greatly hindered by the burning of our two boarding schools at Alberni and Ahousaht. The missionaries in charge have kept the work open temporarily, and we are encouraged to know that, in all likelihood, we will soon rebuild.

During the year Mrs. J. Ross, Ucluelet, B.C., one of our oldest and most highly esteemed workers, passed suddenly to her reward. It can be truly said of her, "She hath done what she could."

The reports from our Indian reserves are, on the whole, encouraging, but here and there a discouraging note is struck. From our Cote Indian Mission we learn that the Indians have taken an active interest in the work of the congregation and, in the beginning of the year, elected their own treasurer and board of management. The session have been faithful overseers of the flock and have done much to turn the minds of the people to religious things. On this account the church attendance has been good. The givings for all purposes were much in advance of former years. Four persons were received on profession of faith and the rite of baptism was administered to eleven children. One of the young men who enlisted has given his life for the Empire, and another has been severely wounded. About twenty others are serving in the forestry drafts in France and England.

The Cote Improved Day School has had a very successful year. Much credit is due the matron and teacher for the earnest and consecrated effort with which they have carried on the work.

The general advance of the reserve is well seen in connection with the Christmas entertainment. The Indians decorated the class room, did most of the baking for the lunch, and did practically all of the serving. The changed conditions are very pleasing when we compare them with what they were fifteen years ago.

The report from Hurricane Hills Mission shows that work has been going on constantly during the year. Mrs. MacKenzie, who labored so faithfully for about twenty years at this point, resigned during the year and her place was taken by Miss S. Wilson.

The Women's Missionary Society met once a week during the summer and raised the sum of \$36.75.

The Y.M.C.A. members conducted meetings in the different homes of the people in the afternoons and evenings, under the leadership of the president, Mr. Philip Ironstar. One of the young men from the reserve, Scott Cherdru, is taking an advanced course of education at Santee Normal School, Nebraska. He hopes to attend the Moody Institute next year.

A social meeting was held in the church in November, when a collection was taken up for the Red Cross, which amounted to \$25.60. A Christmas entertainment was given to the Sunday school children, to which the parents and friends came, and at the close each child received a book and other gifts. The total givings for the year were \$139.40.

At Lizard Point Reserve, there are some 207 Indians. Fifteen boys and eleven girls from this reserve are now attending Birtle Boarding School. Rev. Mr. Scott, the new missionary in charge, says of the previous workers, Rev. Mr. and Mrs. Baily, "that credit is due them for the many courtesies which facilitated our getting into touch with the Indians and the work here." Much needed repairs have been made to the mission house and church, and services are held regularly each Sabbath. The pupils from Birtle Boarding School drove out and gave the programme for the Christmas entertainment.

The Qu'Appelle Indian reserves include the reservations Pasquah, Muscowpetung and Piapots. We are sorry to know that there is

neither school nor church building on any of these reservations, but the missionary says, during the past year a good interest has been shown in religious work, in the Red Cross and in work for the soldiers. A number of the young men have enlisted and seen service at the front. About twenty of the Regina School graduates are serving with the Canadian forces. A special effort has been made this year to induce the younger Indians to give more time to reading books, papers and magazines. We have also received from the Anglican School Printing Press at "The Pas," copies of a paper printed in the Cree syllabic. These have been very much appreciated by the Indians. The British and Foreign Bible Society has also furnished us copies of the Bible and Gospels in the Cree for distribution. An increasing interest in good reading matter is noticeable. A number of infants were baptized, and a marriage service performed. The older Indians are respecting marriage as never before. The services are held in the Indian houses and tents. The health of the people on these reserves has been fair, tuberculosis being prevalent. The old people and little children are much pleased with the warm clothing sent to them by the Women's Missionary Society.

From Moose Mountain we learn that the Indians, with few exceptions, have been working well on the land, and have harvested good crops of wheat, oats and barley, and the money is being wisely spent. This is largely due to the strong, personal influence of the Government Agent, Mr. Cory. We find many comforts now in the homes, both in furniture and in food, and the Indians and their children are more comfortably dressed. Those who are prosperous have remembered those who are poorer. On the 24th of December a dinner was given by the Assiniboia tribe, at which all the old people of both tribes, Cree and Assiniboia, were the guests of honor. Since then others have given suppers and we are glad to note that the old and poor are the invited guests. The attendance at the Sabbath services is not all that we would desire. There is a strong religious sentiment among our Indians, but it is hard, especially for the older people, to break away entirely from heathenism. There were two weddings, five deaths and nine births during the year. The day school has been well attended and the pupils have been happy and diligent in their work. The Indian mothers are showing more and more care for their children's personal appearance and cleanliness.

A change of workers at our Okanase Indian Mission occurred during the year, and we welcome Mr. and Mrs. Moore to this mission. The Sabbath services are held regularly through an interpreter. A Christmas tree was given to the children, which was laden with candies, toys and presents, some of which were donated by children in Ontario. The programme was given by the children of Elphinstone Sunday School. It proved quite a success and was highly appreciated by the Indians. There are always a few cases of want among the Indians, owing to the fact that there are a number who have been unable to adapt themselves to farming. They are still hunters, but the game no longer abounds, and settlement has changed the country so that it is impossible to make a living by trapping. However, those who have taken to farming are doing fairly well. There are a few old people on the reserve who require help in the way of warm, comfortable clothing.

At Swan Lake the missionary reports the health of all phenomenally good. No pupil attending school has died in the seven years they have been there. The attendance at religious services has increased since the abolition of liquor. The Indians are also more industrious but, for the past two years, the crops have been poor, but the high prices made up in some degree.

From Rolling River we notice that the standard of life among the Indians morally, physically and mentally, has been raised considerably. Our one regret is that the Indian is slow to grasp the blessing of the Gospel and accept it in its entirety. The pagan mind ever unfolds slowly. Every child of school age on this reserve attends Birtle Boarding School, and every child is glad to be there. During the Christmas vacation we invited these pupils to the mission house, and their conduct and manners at the table and taking part in the music gave testimony to the good training received at Birtle School. The attendance at religious service is good, but we have no church yet and usually hold services in a tent. The health of the people on the reserve was good, and the doctor was only called twice during the year. The crops, this year, were below the average, oats were practically a failure. The Indians are to be placed more upon their own responsibility this spring and must provide their own seed grain and their own provisions for the future. This fall the Indians could not get any one to thresh for them on time, so they formed a "Limited Company" and purchased their own threshing outfit without consulting agent or government.

Good work has been accomplished on our Pipestone Reserve but, owing to removals, there are not many families left here. The Women's Missionary Society, carried on by Mrs. Thunder, has been a blessing to the people, and the work has been very encouraging. A magic lantern was presented to this reserve by the young women's Bible class of Victoria Church, Toronto, and was a source of much pleasure and profit to the people during the winter months.





The wee blind girl and one of the nurses.

Unselfish Service in South China

"INASMUCH"

Medical Work—

Dr. MacBean.

THE work has grown along all lines during the past year. The hospital has become better known and patients come a long way to be treated. Dr. MacBean tells of two little waifs who were attended to in the hospital. One of these was a wee blind girl brought in by a preacher who had found her on the roadside, where she had been thrown to die. Her eyes were a mass of

pus and her tiny body was covered with sores, having been burnt with hot irons. She cried night and day for the first two weeks, but she became greatly relieved of her sufferings, and has gradually become brighter and happier. She is now able to walk, and the nurses are teaching her to feel her way with a cane. She is only three years of age and very small. It is quite pitiful and interesting to hear the sort of sigh of satisfaction when the nurse asks if she has been satisfied with what she has eaten to-day. Never in her life before had she had enough to eat. She is now ready to leave the hospital, and they are trying to get her into an orphanage or blind school. The other child was brought in by a Chinese doctor. This child was also picked up by the roadside and was only about four days old when found. As the hospital cannot take care of cases of this kind they will have to secure a home for it, too. If it once became known that the hospital would take them in they would be swamped by a host wanting their babies looked after. There are so many of these people quite anxious to sell their babies or give them away. The nurses have named these babies "Tak Kwong" and "Tak Frek," which mean "Receive Light" and "Receive Blessing," respectively.

"WHEN THE SPIRIT OF TRUTH IS COME"

The Boarding School, Kongmoor Port.—The school staff comprise Miss Dickson, Miss Langrill and three Chinese teachers. Among the pupils are those who are taking the advanced training as teachers and Bible women. The text books used are "Fundamentals," and Bunyan's

"Holy War." Miss Dickson observes that God has granted them some very blessed experiences in the spiritual side of the work during the past year.

At a testimony meeting one of the non-Christian girls stood up and stated that she had never heard the name of Christ before entering the school a year ago, but that she had now made her decision to become His follower.

Miss Dickson took part in the first Y.W.C.A. conference, had charge of a Bible class on "Fundamentals," did the interpreting, and gave the closing message.

It was a time when they were privileged to see a very real working of the Holy Spirit in the hearts of many who received what they most needed—spiritual light and blessing. Six out of eight of the non-Christians attending became Christians, while many others left with a new conception of the meaning and the power of prayer.

One of the delegates has since given at least an hour a day to helping one of the new Christians stand firm. As a direct result of the report of the conference, supported by one of the students of the boarding school in attendance, a student Y.W.C.A. was organized, with a membership of 34. The hospital staff joined with the staff of the boarding school, and the head teacher is Y.W.C.A. president.

In November, Miss Dickson assisted Miss Ruth Paxson in the woman's part of Mr. Buchanan's personal work campaign in Canton and Hong Kong. The meetings lasted one week in each city and were confined to groups of picked workers. As a practical result of this campaign many confessed and put away the things that had hindered the individual work for individual souls, and were led to a new consecration to Christ's method of winning men.

Our Bible Women.—"For they have refreshed my spirit and yours." "I intreat thee also true yoke fellow, help those women which labored with me in the gospel . . . whose names are in the book of life."

In all the various forms of Christian work our missionaries depend a great deal on the assistance of the Bible women. In any aggressive work done by the Chinese Christians the stimulus of the missionary is necessary. Miss Reid speaks very highly of the Bible women of Shek-Ki, who will carry on her work while she is absent on furlough. The Chinese keep asking her who is coming to take her place while she is away, and she is forced to tell them that no one can be spared. She comforts them, however, by telling them that she will try and bring back from Canada another Ku Neung, as the lady missionaries are called. With the exception of an old French priest and an Australian woman, married to a Chinaman, Miss Reid is the only foreigner in Shek-Ki.

I Mo is a Christian woman who is well advanced in years, and a bound-foot woman, yet she walks to and from the chapel, a distance of eight miles. She always brings with her some one who has never heard the Gospel before. There are nine baptized Christians, and others being examined for baptism in her town, and she has been instrumental in bringing almost all.

The Kong Moon Bible woman came in one Sunday quite hot and tired. Miss Langrill asked her where she had been. Her only reply was that the weather was very hot. One of the Christian women standing near, and noticing that she was not going to tell the whole story, said that she had just carried an old blind woman on her back several blocks to the chapel, and it was learned that she had been doing this all summer, so anxious was she that the woman should have a chance of hearing the Gospel. It is a delight to know that the blind woman has since been baptized. One is not surprised to learn that during the baptismal service the Bible woman's face fairly shone.

Similar reports of unselfish service, sacrifice and devotion could be written of the entire staff of nine Bible women, who are ever faithfully at work.



Wash day at Formosan school.

A Glimpse at Far Formosa

I WILL quote from letters from Formosa, so that the readers will be brought into close touch with our missionaries who have sent the incidents and stories that follow. Miss Tate, in telling of a little holiday in

Japan says: "We visited a government school for the cultivation of silk-worms, which was the most interesting school I have ever been through. It is situated in the centre of the silk-cultivation-belt of Japan. The young men who take the four years' course come from all parts of Japan, and they have also admitted some lads from the Philippines. They are taught the care of the worms, etc., also winding the silk through the different processes, and finally the weaving. We also visited Nikko, which is the summer home of the Emperor, and the most beautiful spot I have ever seen.

"The new Theological College is nearly completed. Friday we went over to see them sink the rod for the well. The place here is full of springs and they can sink an artesian well almost anywhere. As we were coming home a wedding, or, rather, an engagement procession had stopped at our gate to rest, so we had a good chance to see the gifts which were being carried on the large basket trays. The inevitable pig, of course, came first. He was quite a large piggie and reposed very comfortably on two trays, half on each. This will give you an idea of the size of the trays. The second tray contained half a dozen large fish and a large dinner plate on which marigolds were arranged in a pyramid. The next two trays were piled high with engagement cakes. These wedding cakes are big and hollow, about the same shape as those toy balloons the children buy at the Exhibition, only much larger. They are made of plain white dough and are thickly covered with a white and red rice mixture which looks like those little candies we put on cakes at home. Red is the bride's color. These cakes are sent round to all the friends and those who receive one must send a wedding present. The next tray had her wedding costume, which consisted of a bright pink silk Chinese coat and a black silk

skirt. In the bride's chair, which was all fixed around with red cloth sat the middle woman, who had arranged the wedding. The curtains were open and she looked as if she were having the time of her life. When the little bride rides in it, it will be very different, then it will be all closed up. I always feel so sorry for the bride when I see a wedding procession. Poor little thing, she must go alone to her husband's house, neither her mother nor any of her family may accompany her. When she goes, there is always a large procession. Of course, the largeness depends on the wealth of the contracting parties, and is not only known by the length of the procession and the number of gifts carried, but also by the noise. They have large Chinese bands, and at the better weddings, Japanese bands also. In a wedding procession all the gifts are carried. Lengths of cloth are carried on long bamboo poles. Many bright pennants richly embroidered in beautiful colors are also carried.

"A funeral procession is much the same, that is, the music, the crowd, the noise, the pennants carried aloft on bamboo poles. In place of the gifts on trays, they have large potted artificial flowers in a little two-wheeled cart, and then the mourners follow the coffin either in chairs, rickshas or on foot. They wear the sack-cloth and wail as they go. Usually a god in a very highly decorated chair, borrowed from a temple for the occasion, leads the procession.

"Saturday, I went out to teach with two of the students, Mrs. Koa (Bella MacKay), and one of the student's wives. Miss Adair had arranged to go, but at the last minute was detained. When we reached there the room was all arranged, with benches round the wall and about twenty little boys and girls sitting waiting. The women were nowhere in sight, and after much coaxing through the doors at each side of this living room, in they came. Mrs. Koa spoke first, after we had sung a couple of hymns. She speaks so well to the heathen. The singing had brought quite a crowd to the door, about thirty-five I should think, and all so eager to hear. An old blind man of about eighty sat in one corner, and it was rather disconcerting the way he would speak out every now and then and say, 'Is that true?' 'Are you sure that's true?' We had gone only a half hour's walk and yet these women had never heard the Gospel. The students spoke also and we closed with a hymn. When we were leaving they were very urgent that we come back soon. Yesterday (Sunday), I went out with Mrs. Gauld just back of the new Theological College. From the street you can see few houses, just clumps of bamboos, but when you go in you find house after house and crowds and crowds of people. Mrs. Gauld had been invited into one of the larger houses seven years ago to see a sick child. We were just at the door, or, rather, outer gate, when there came up a brisk shower. We sought shelter in the doorway and they soon came out and invited us in. The household consisted of twelve people. Only the mother, two daughters-in-law and the children were at home. They were much interested to hear that we taught women to read at the church, and when we asked the children to come to Sunday School, they promised they would let them if their father were willing. We sang a hymn before we came away and were invited back. These people live within a block of the church, and yet the women have never come to hear. At the next house, a nice looking girl of eighteen asked if she were too old to learn, and has promised to come to the women's meeting next Thursday. We are always glad to gain admission to the homes. Last spring Miss Elliott and I visited a home in the mountains, with a household of eighty-nine people. They were all so interested to hear our Bible-woman tell the old, old story. One of the older men in the home had heard Dr. MacKay preach when he first came here, but none of the household had heard, with the exception of the ex-patient we went to see. She is a woman of

about forty, who learned to read while in the hospital, and has accepted Christ as her Saviour. What a great work she has before her to witness to those of her own household! I will never forget the first day I saw her. She had walked down the mountain to church, a very warm day, and came in just a little late. Miss Elliott was playing the organ on a little raised platform at the front. She walked straight up the aisle, stood beside her for a minute and then began to fan her vigorously. Each time Miss Elliott went up to play she also went up, and certainly looked as if she were doing the more important part."

Last December Mrs. MacKay wrote: "Did I tell you about the boys who are learning the Assembly's verses in English? One Sunday afternoon I was surprised to see some Japanese boys, not our students, playing tennis on the court beside the middle school. I went over to the home of a Japanese teacher, beside the court and asked him what he thought about it, and he promptly sent them away. Imagine my surprise, a few minutes later, to see two of our boys and a Japanese teacher (who was soon after dismissed, as being out of place in a Christian school) similarly engaged. I went over and told them that the school court was rough, and any time they wished to play tennis on Sunday, I wished they would come over to the one beside our house, which was in much better condition. The teacher bowed, smiled and took the hint and the game stopped.

"When I reached home a few minutes later the two boys were waiting at the steps and full of apologies. They frankly said they had nothing to do and thought they might as well play tennis as stand around doing nothing. This 'nothing to do' idea came to me as rather a challenge. They have comparatively little to read, as most of the Christian literature translated, up to date, is in the line of helps and commentaries, useful for a preacher, but too dry to interest the average boy. So I asked them if they would like to memorize some Scripture if I chose easy passages for them. They seemed pleased, and I ushered them into the house then and there and we went over part of the Shepherd Psalm. It was their own suggestion, on leaving, that as it was holiday time, they come every day. The next morning seven appeared and came every day for the rest of the vacation. When school opened they came only on Sunday afternoons, in relays of seven, as others joined. In all, at one time, there were 44 busy at the memorizing. Our house was soon cleared out of Bibles, and still not nearly enough to go round. So partly to encourage and partly to provide enough Bibles, we offered a prize of an English Bible to any one who would recite correctly 125 verses, which is the list for beginners in the Assembly's list.

"In the spring an agent of the Bible Society in Japan, came, and promised to present the first Bible, as there is a Sunday school in New Zealand which empowers him to give a Bible each year, wherever he saw best. It is a nice leather bound book, good print, and we plan to make the gifts all uniform, and can get them in Taipeh for \$1.25.

"One boy recited 97 verses the other evening without one mistake. Several others are near the goal. There will be many more."

Miss Adair writes of her return from furlough last fall: "Our voyage across the Pacific was long and some days very rough, but there was such a fine crowd of missionaries on board that it was a pleasure to be so long in their company. Old ties of friendship were strengthened and new friendships formed, and altogether we had a real helpful time of Christian fellowship that none of us shall soon forget."



Peter and Andrew. Christian Korean children.

Eighteen Converts an Hour Korea

THE wonderful growth of the Christian Church in Korea is to older missions an almost incredible story. During the first twenty-five years it is stated that, "converts came in at the rate of one per hour, but now the tide has risen to an average of eighteen per hour." Notwithstanding this, it is too true that Christianity is losing ground in Korea to-day. In this time of testing throughout the

world, many converts have been faithful, but others have proved unfaithful. Our missionaries are doing magnificent work, but the cry for more workers has been appealing and insistent and we have not answered that call. The ground has been ploughed and now is ready for the cultivation that can only be done by qualified leaders and teachers.

Educational.—Miss McEachern is most enthusiastic in her school work and speaks of the educational problems thus: "Our school work is, in my estimation, one of the surest ways of producing fruit. They tell me there was a time in Korea when one could go here and there scattering seed with good results. But that day has gone, and what we need to-day is specialization, and for that there is no better place than the school room, where you have the opportunity of moulding young lives who are anxious to follow the example of their teacher. We are trying to select the finest and best of our young men and women and by two or three years' study in a good school, fit them for this great work among their own people. I would like to introduce you to Chun Chang Sin, whom I feel is the most promising for this work. As a very young girl, when her parents had no thought of becoming Christian, she began coming to our Christian school. The influences around her soon led her to give her heart to Christ and, as a result, her people have by degrees been won over. She has been with me now for four years and of all my 80 girls she is by far the cleverest and the most deeply spiritual. She is even now a leader of her school mates. In our dormitory we organized a Christian Endeavor Society, of which she became president. She graduates in March and is working eagerly to get the Endeavor into a flourishing condition before she leaves, keeping ever before the girls that the purpose of the

society is the deepening of the spiritual life. As I sit from week to week and watch her rather than guide her, I wish I understood and could work among her people as well as she does.

"On Saturday night I told Chang Sin that I was afraid I could not send her to school in Japan for further education as I had planned, but I feel that she should go. It has been suggested that I send her on faith, trusting that the funds would follow. I can't but think of the passage that 'faith without works is dead.' I have been learning lessons in living by faith, and perhaps if I send this girl to school it may be that the money will come in some way.

"We had the sad experience last week of losing one of our dormitory girls after a short illness and our hearts have indeed been sad, and yet it has been such a comfort to me to remember the eagerly responsive upturned face of that girl as Chang Sin pled with the younger girls that they endeavor to make of our school a mighty power in the advancement of God's Kingdom. The mother of the young girl arrived the day after the funeral. She had walked 80 miles in a little over three days. I thought it would be very hard to meet her, as I felt that her grief would be deeper than our own, but as she came into the house, she seized my hand and said, 'Now don't grieve for her, she has gone to a better land.' All her talk was words of comfort for us, so that there was very little left for us to say to her. How beautiful is the faith of the Koreans!"

Mr. Barker says that the training of Christians before being allowed to unite with the church is so thorough that every church member is a missionary seeking to win others to Christ. The Native Church is sending Koreans as foreign missionaries to China to learn Chinese and preach the Gospel as Canadians do.

Evangelistic.—The evangelistic work is greatly emphasized in Korea. *Miss McLellan* writes thus: "My work has been, as hitherto, travelling in the country, exhorting and teaching among the Christians and preaching from house to house among the non-Christians. During the year I spent 152 days in the country. On one winter trip, my Bible woman, Ouhai, accompanied me. She nearly perished, for she is too old and stiff to get down and walk to warm herself up as I was able to do. We were travelling by horse-back but at ox-cart pace, so that it takes time to arrive anywhere. At Ougsong we got a royal welcome. Most of the people had never seen a foreign woman before, although they had heard of the queer clothes, customs and food of the foreigner. I was closely observed from all vantage points, both day and night. I was pleased with the small group of 12 women and 15 or more men and boys. They gathered in our lodgings and were most intent on hearing Bible stories and learning of the new religion which they decided to accept. They were especially enthusiastic in learning to sing the hymns. They had picked up some from colporteurs and others who had visited them, but alas! without any regard whatever to the proper tune. 'Onward Christian Soldiers' was one of their favorites. 'Please listen, Pouin,' they said, 'and see if we don't know this one well,' but the lustiness and enthusiasm with which they sang was the only resemblance to the piece as I knew it. They took up a collection towards buying a church, and this meant earnest effort and sacrifice on their part. They have since bought a house for worship and are laboring to get the debt all paid. They persuaded me to leave old Ouhai with them, and are unwilling to part with her."

W.M.S.—Miss McLellan continues: "An advance step was made in some of the churches by inaugurating missionary societies. Up to that time they had done nothing to help support their own Bible women, but were quite willing to undertake something when their duty was presented to them. A full quota of officers was appointed, and the occasion was the most momentous in their lives, when at the first meet-

ing each took her official place and proceeded to conduct the meeting—not exactly according to Roberts' Rules of Order, but withal very commendably. Most of them promised a sen a week ($\frac{1}{2}$ cent), and some more than that. The aggregated offerings is quite a help towards their Bible woman's salary. In one church, in a farming section, the women thought they couldn't possibly give anything, for they never have as much as a sight of money, but decided they could give a spoonful of millet out of each day's supply for the Lord's work. And now they are contributing two yen (one dollar) a month!

"In some places I was disappointed to find that many of the women had gone back to their studying and some were too busy to attend my classes. In others, some had moved away and some had fallen away but, on the whole, our work is growing and the faithful ones are advancing year by year and becoming the foundation of greater things ahead."

Bible Women.—Bible women in Korea act in many different capacities. From one source and another one hears of them as chaperone, escort, interpreter, companion, teacher and preacher. But their chief mission is, of course, interpreting the words as they fall from the lips of the missionary, and this they do wonderfully well. But the need of further training has been felt, and to this end Miss Rogers, who is also engaged in evangelistic work, writes: "One of the special features of our general women's work has been the inauguration of a Normal Class for our Bible women. This class began with an enrollment of 15 picked women. Four hours daily were given to the three subjects chosen—12 lessons on the Life of Christ, 6 lessons on Prayer, and 6 on the Fruits of the Spirit. After the class was over the women were sent out in 'twos' to conduct classes of a week each in such churches as had responded to the invitation to provide entertainment for two women for that period. The experiment has been most successful, requests coming from all parts of the field and the demand has exceeded the supply." This means in some cases a woman leaving her home cares to others and doing volunteer work. The financing of these "trips in twos" is interesting to note. "The churches are asked to provide entertainment for the period of the class and the travelling expenses to be defrayed by the missionaries in charge, from a fund as yet unknown."

Bible Institute.—"The Martha Wilson Memorial."—This now famous Bible Institute at Wonsan, sends out every year fully qualified Bible women who give the message of the Gospel to their own people as they alone can do. Graduation exercises are thus described by Miss MacCully: "It was a most delightful occasion and the realization of a cherished dream. Our union with the Methodist work gave us the privilege of holding the closing exercises in their splendid girls' school that has a fine chapel, seating four or five hundred, and also a lovely Chickering piano." The writer says also, "I do wish we had a building of our own large enough to hold this service. The hall was packed with men and women and we had the best attention throughout the programme. A processional march was played, to which our students came in quite imposingly. The programme included a number of addresses from the women, some music which was quite a credit to them, and presentation of diplomas. The graduates sat on benches at one side of the hall while the other students were seated on the Japanese mats. It looked very pretty to see them come up in their white skirts and soft silk jackets of quiet tints, stand in a row and make their graceful bow together, after receiving their diplomas, then turn and bow together to the audience. New as some of them were to such honors, they were perfectly composed and unembarrassed and did their part very gracefully. That evening we entertained the graduates at dinner. Don't be surprised if I tell you we had ducks—

they were 20 cents each—and the women counted them a great treat. After dinner, where they were all quite at ease, I entertained them with piano music, which never ceases to be a wonder, and which they really enjoy. Yesterday and to-day we are saying farewell and getting the women off to their homes and their work.

“There is much regret about parting with our graduates, for we have had such happy days with them. They will be so valuable, however, that we have delight in the thought of their future work.” Between forty and fifty women from all sections of the field are accommodated in the dormitories for the period of institute classes. In addition to this, Miss MacCully writes: “Besides, we have a class for the Wonsan City women who cannot spend all their time in study, and another preparatory year for women who come for the entire session, but are not able to do first year work until they have been brightened up a bit. For this we have a young blind woman as teacher. She went through Dr. Hall’s School for the Blind and Deaf, at Pyeng Yang, and then took a Bible course in Seoul, so is qualified to teach. She is a sweet Christian, and the women enjoy having her. They are quite touched with her affliction and immensely interested in her printed books, pricked by a very primitive machine that she can use herself. I have enjoyed the Bible lessons very much. The women work so eagerly and beam with such joy over every new thought given to them that teaching is very inspiring and soul-satisfying work. Everybody wants to run just a little over their hour, as we all find the same fascination in the classes. Our young women are very earnest and we have great hopes for their future work. How I wish you could step in some morning and see them all seated in rows on the floor, some with funny huge horn spectacles helping out their vision, and some modernized to the extent of a foreign coiffure, but all in strictly Korean dress. They sit on Japanese mats that are several inches thick and therefore warm enough, even in winter. We have stoves in all the rooms and a chair and table for each teacher. Our staff has been quite sufficient this year. We teach Bible exclusively, leaving the secular subjects to Grace and our other Korean teachers.”

Miss Mary Thomas.—An event of some importance was the appointment in Sept., 1917, of Miss Thomas to our staff in Korea. Miss MacCully writes thus of the designation service: “The service was held on the 15th at our house. Her father and mother came over from Seoul to be present, and Miss Kirk and Mr. McDonald were down from Ham Heung for the occasion. We asked the Japanese pastor and his wife and Grace Lee (native Korean teacher), so with some Methodist friends beside, had a good number at the service. Mr. Fraser asked me to speak for the W.M.S. and present the Bible which they sent. Mr. Robb presented a Korean Bible from the British and Foreign Bible Society and made a nice address. Then telegrams of welcome arrived just at the hour from the other stations. Her father and mother were very happy over this answer to their prayers and were especially thankful to see her enjoying her new work. She had already finished one trip to the country, and having a knowledge of the language from a two years’ residence in Korea, was very happy over it. She is a sweet, refined little lady, well educated and most devoted to her missionary work.”

A word from Miss Thomas’ letters: “Let me thank you for the Bible, it was a pleasant surprise and is a lovely copy. This is a very busy time of the year. The girls’ school closes to-morrow, and I am helping Mrs. Robb with the singing for the programme. Then the Bible Institute is in session and there are so many lovely, bright women in the classes. At the close of the first term a day of prayer was held, at which all received great blessing and an impetus to make the next weeks of study count.

"Last evening Mrs. Robb had an entertainment for the girls who will graduate, and they enjoyed the postcard views that Mr. Robb showed them with a reflectorscope. Pictures such as the Woolworth Building, New York, interested them very much."

"There have been quite a number of battleships patrolling outside the harbor (Wonsan), and we can see them quite well from the porch. They must be having a sham battle to-day, for we can hear the distant rumble of the guns."

"This is market-day and the streets are crowded with people, dragging oxen loaded with wood or fish; and carts piled high with grain, etc. I passed several women carrying a huge load of seaweed on their heads. They use it for food, but it does not seem possible that it could be eatable. I can hear the 'boy' coming to help me pack my outfit for a trip into the country for this week-end, so will have to close my letter."

Annual Council.—July each year finds our missionaries gathered in Council at Wonsan Beach. The harbor is beautiful, and along its shores cottages have been erected, and with the houses of the missionaries, every one can be accommodated. No one would think of missing Council, for business is combined with pleasure. There they meet to receive reports, plan new work, discuss problems, and in services of prayer and consecration obtain that rest and refreshment so necessary to the spiritual life and uplift of the missionary. Our young women from the country get a bit of "city life" again; they take up some study and feel the benefit of the "post graduate" course. Then when work is done for the day and when the tide permits, a "dip" in the salt water, the best of tonics, and the pleasant gathering around the tea table, where the ladies take their turn in acting as hostesses; surely life is not dull in Korea!





Dinner time.

In the Heart of China

Honan

“**T**HE Five Years' Forward Evangelistic Movement,” which was decided upon by a conference of missionaries from the various missions in North and South Honan, held in December, 1916, in Kai Feng Fu, the provincial capitol, was inaugurated the first week of February, and generally observed over our field. Very systematic and prayerful preparation had been made by our missionaries, and every effort put forth to make this new feature of mission work in Honan a success; the aim being, principally, to reach every home where there was already, at least, one Christian. The workers, native and foreign, were divided into 140 bands, and through these, 750 centres were reached; it was estimated that over 60,000 persons had an opportunity of hearing the Gospel. One encouraging result was that the native Christian women pledged themselves to devote one half day each week to going out to preach the glad news of salvation.

Changte Station and Field.—Miss Margaret McIntosh.—“Here a little and there a little” would very aptly express the seed sowing in Changte City done by our missionaries. In all visiting, especially in a first visit, the aim is to present Christ and Him crucified as the only remedy for sin; for oftentimes a second opportunity never occurs. Such an epithet as “You are followers of the foreign devils,” is quite enough to prevent some, who might be truly interested, from welcoming the missionaries to their homes a second time. Ridicule is a formidable weapon wielded by the evil one, to hinder many from entering the Kingdom. Fortunately there are exceptions, as the recording of nine women as catechumens in 1917, shows; also two women who were recorded several years ago, were baptized. Mrs. Kao, a Christian of several years' standing, though never a strong character, by her patience in suffering, and assurance as the end drew near, that the angels had come to welcome her home, was a strong testimony to the heathen, that trust in Jesus takes away the fear of death; for with a smile on her face, she entered the dark valley.

On Christmas Day, an appropriate service was held, when from fifteen to twenty women were present, besides ten little girls. Mrs. Chi spoke to them of what the birth of Jesus meant to us, and urged all to accept Him as their own personal Saviour. The girls then sang, "Who is He in yonder stall," and at the close of the meeting a picture card and handkerchief were given to each pupil.

During the week of special evangelism, six gatherings were held in four different places within the city walls. The speakers, some of whom were Bible women, medical assistants, school girls, and prominent Christian women, were divided into two classes, namely those who gave addresses, taking as their theme such passages as "Zaccheus," "The Prodigal Son," and so on; and those who bore testimony as to what the Gospel had done for them; comparing their former way of living with the present. The speaking was interspersed with singing of selected hymns by a number of school girls. Relatives, friends and neighbors were the hearers of the King's message, and while some received the Word gladly, to others it was as a tale that is told. Since these meetings, an entrance has been gained to a family of influence, two of whose sons are earnest Christians.

Work among women proceeds much more slowly than among men, doubtless owing largely to the fact that so few women can read. As a result of the week's meetings for men, forty registered their names as being willing to attend classes and further investigate "The Truth." It has been estimated that in this district, including city and country, some sixteen thousand and eighty-five persons heard the Gospel during the week.

Miss Shipley, assisted by a band of native Christian women and girls, conducted meetings in several villages within a few miles of Changte.

Girls' Boarding School.—*Miss Pyke.*—About eighty girls, from eight to eighteen years of age, having either a Christian father or mother, are being taught and trained in this school. There are seven grades, four primary and three advanced, all based on the government curriculum, with additional studies. Chinese girl teachers give some instruction, but up to the present, their number has not been sufficient to meet the need; thus throwing a much too heavy burden of teaching upon the principal. Upon entering the class room the impression of splendid discipline prevails. The pupils at once rise, and by a most deferential bow, receive the principal and guests, which is the class custom. Retaking their seats, one is escorted to the desks of each, to observe the work being done. In the special grade being visited, a drawing lesson is in progress, the principal being in charge. It is a surprise to find that each pupil, instead of using loose sheets of paper, which are liable to be lost and torn, is provided with a back number of the Presbyterian Record, the printed page being but faintly discernable through the heavy Chinese drawing. With delight one notes the accuracy of the work, the difficult objects seeming to rise from the page; the strength of lines showing the pupils' boldness of hand and correctness of eye.

Emphasis is laid upon Bible memory work and exposition, in all the grades, ranging from Matthew in the first, to Romans in the seventh, as well as Psalms and Isaiah. Much of John's gospel was memorized and repeated. The little tots tell, in their own words, Bible stories from both Old and New Testament. In this way the good seed is being stored away for the Holy Spirit's future use, when these girls, in their own homes, shall take their places and be given the opportunity of witnessing for the Lord Jesus to their heathen friends and relatives. In addition to this Biblical work, by which they receive a thorough knowledge of the Scriptures, the general subjects belonging

to the Canadian school curriculum are taught. This knowledge, because of the general illiteracy of China's womanhood, gives them standing among their neighbors, and makes it possible for them to read and teach the Word of God to those who have never heard.

One notices these same girls as they take their places in the chapel on Sunday at public worship. Their outward behavior is perfect, and the spirit of reverence at prayer time is most marked, as well as the apparent earnest participation in the various exercises. The heartiness of the singing, could it be heard in the home-land, would surely arouse many a listless congregation. One can only pray that there may be, not merely the outward form, but the inward response of the heart to God's blessed Holy Spirit, that their worship may be to His glory.

The happy faces, the feet of natural size, the sweet responsiveness to kindness, and the general pleasantries of these girls is most attractive. With satisfaction it is noted that the aim of the school is not to alienate the girls from their homes and the surroundings to which they must return. As much as possible, Chinese customs and manner of life are followed, with strict teaching and training along the lines of health and cleanliness. The pupils are urged, upon leaving the school, to put into practice the lessons of love and tender consideration for others which belong to the daily life and routine of the school. Surely the seed-sowing thus faithfully done, watered by prayer and nurtured by the Holy Spirit, will bear fruit unto all eternity.

A Characteristic Famine Picture.—Mrs. Reeds.—On the verge of despair, facing famine because the spring wheat crop had been an absolute failure, owing to absence of rain for over seven months, when the ground had become so baked and hardened that they could not plant their summer crop, a number of Chinese farmers banded themselves together to make a pilgrimage, with the object of prayer for the much-needed rain. At sunrise they set out, a party of fifty, and as they wended their way across the plain, from village to village, their number grew, until by noon they had over eleven hundred pilgrims. As they marched along they were a very pitiful sight—all ages, from old men of eighty down to small boys of eight or ten. All were dirty and dusty and poorly dressed; many were ragged and barefooted. On their heads were wreaths of willow, and over their shoulders they carried branches from the same tree. A few had crude drums, and others, cymbals. At every few paces there would be a great crashing of these musical instruments to call the attention of the rain god, and then all would shout together, "Hsia Yu," send rain. But to whom were they calling? One had only to look into those dark, despairing faces to see that it could not be to the true and only God, but to some false god, for there was no radiance on their faces such as we see on the Christian's face, showing he knows of the One who said, "I am the Light of the world." The faces of these men were all dark and hopeless, the typical heathen face, with eyes of night.

These poor people marched for three days, continually calling on their god to hear them, until at last they reached the sea-shore, where they thought the rain god must be hiding. Then their priests would read some old heathen books for three days, and they would pray for three days for their god to have pity on them and send the rain. The sadness of it was that these were the priests of Baal, but there was no prophet of Jehovah to pray to the True God, who only had power to answer prayer.

Hospital.—Dr. Dow, who has been in charge of the Women's Hospital at Changte for several years, left for furlough at midsummer, 1917; but for the six months 1,184 new cases were received, and 7,886 treatments given. Operations numbered 173. Most encouraging results have been recorded, clearly showing that the preaching of the

Gospel, which goes hand in hand with treatment for physical ailments, does bear fruit. Mrs. Goforth testifies that she has met many women in distant country places who have told her that it was while being treated in this hospital that they learned the way of salvation. She says, "When I was at Tz'u Chou lately, holding a study class for women—twenty-two were in attendance—one nice woman, whom I did not previously know, told me she had opposed her son's being a Christian until she went to the hospital at Changte. Since returning home she had been praying and studying the way of truth; she was one of those lately received as a catechumen.

"At Kuo Ts'au Wau, 30 li west of Tz'u Chou, my two Bible women walked out one day to a distant village to see some Christians, and also to preach to the heathen. On the way we met a woman who stopped us, and was so hearty that at first I thought she must be a Christian, but found that six years before she had been in the Changte hospital, and that ever since she had never ceased to pray to Jesus, and did not worship idols; she was very clear in her answers and was very glad to learn more of the way of salvation.

"One morning lately, as I was dressing, the curtain was lifted suddenly, and a strange woman appeared. I was about to send her off, rather sharply, as it was not the way to come in, not the time, but something seemed to keep me back. Her face was just beaming as she said, 'Yes, I know you, I saw you once at Changte when I was ill there in the hospital.' I asked her a few questions, as to who Jesus was; how and why He died; how we pray, and so on; and the dear woman was perfectly clear in her answers. She said she prayed every day, and had done so ever since she left the hospital." Mrs. Goforth continues: "If these three incidents should be met with, in such different ways, and so far apart, and in such a short time, is it not encouraging to think that many, many are being truly touched with the Gospel through the medium of the Women's Hospital?"

Wei Hwei Station and Field—Evangelistic and Educational Work in Wei Hwei City.—A Bible Women's Training Class had fifteen women in regular attendance. The work taken up covered two years of the course prescribed by Presbytery. Examination results showed earnest work.

The regular Sunday and Wednesday meetings have been well attended throughout the year. The interest in Bible study increased so much that in the autumn another weekly meeting was started. Six women professed their faith in Christ, and a number were enrolled as catechumens. During the summer holidays when the missionaries were away, these meetings were carried on by Mrs. Wa, who gives fully half her time to the City work. We look upon her as God's gift to this mission.

Girls' Day School.—Miss Isabel McIntosh.—Fifty-eight pupils have been enrolled, two taking Upper Primary or fifth year work, the rest being in primary classes. Many of these attend Sunday School regularly.

Girls' Boarding School.—Miss MacLennan.—Attendance about sixty and the work accomplished has been very encouraging. A number professed their faith by baptism.

Day-School.—Mrs. Harvey Grant.—In a village near Wei Hwei, which for many years had been prejudiced against the Gospel, a service has been held every Sabbath afternoon, with a good attendance, and homes are gradually opening. A day school has been opened with twelve little girls in attendance, and a bright Christian girl, a graduate from Miss MacLennan's school, is the teacher in charge.

Village Touring.—Mrs. Harvey Grant.—During the year frequent tours were taken with my husband. Six towns and villages were visited,

remaining from ten days to three weeks in each place. In two of these centres the mission has permanent premises, but in the other four a house was rented during the time of our stay. Work of two kinds was usually carried on, preaching to the heathen and teaching the Christians, who try to remain for all or part of the time.

During the week of "Special Evangelism" the Christian women were divided into groups, and were very earnest and enthusiastic in telling the glad Message to others. There is an increasing willingness to receive the missionary and to hear the Message. In a marked degree the harvest is ready, but, alas, the laborers are few.

West Suburb Day-School.—*Mrs. Lohead.*—This school has been doing good work in the three years of its existence; the girls going to Miss McLennan's school to try regular mission examinations, and the result being very satisfactory. Forty names were on the roll in 1917.

Christmas Gathering.—94 women and children sat down to a simple Christmas dinner, the expenses being met by those who bought tickets, and a few cheerful givers who made up what extra money was required. At the Christmas service which followed the dinner, several testified to the power of prayer; their bright faces and quiet manner showing that they were giving heart experiences. At this meeting one was missed who had been present at similar gatherings for several years, making everything bright with her beautiful service, Ma T'ai T'ai, who was called to higher service in February, having heard the promised, "Well done, enter thou into the joy of thy Lord."

They Shall See His Face. Rom. 22:4.—*Mrs. G. M. Ross.*— "Ma T'ai T'ai has just been called home. I was privileged to be with her almost to the last. The beauty of the Lord our God was upon her to the end"—so read a message sent by Miss Isabel McIntosh of Wei Hwei Fu, whose association with Ma T'ai T'ai had been very close for several years. When surprise had passed away—for we had seen our friend in her usual health only a very short time before—the mind went back to our first meeting with her, nearly fourteen years ago. An invitation had come to the teachers of the mission to visit in the home of the Ma family. Mrs. McClure and Miss Menzies, together with three who had but recently arrived, availed themselves of it; the older workers gladly embracing the opportunity afforded by such a gathering to give the Message of the Gospel to those they would meet there. For some of us, the time to speak was not yet, but impressions received then have remained long with us.

After some time had been spent in the usual festivities, we were shown about the various court-yards comprising the home; but the one thing remaining with me now, is not the flower garden, or the gold-fish, or the other Oriental arrangements of the home—but—the sight of company after company of ladies richly dressed, seated around small tables, engaged in gambling!

This visit was the first of a long intercourse with the Mission; but some years passed before the time of *decision* came for Ma T'ai T'ai. The question, all important, was rightly decided at last; but God only knows what it means to one in heathen lands to be the first, in any particular place or circle, to confess Christ.

Her life, redeemed by Christ, was gladly given to His service; and was a fruitful one; for into all her friendships she carried the new experience, and won not a few to her Saviour. When the work in Wei Hwei Fu entered upon its larger development, in the compound specially given to women's work, Ma T'ai T'ai freely offered her services as companion worker to Miss McIntosh, without other reward than that which should come from the Master Himself—the joy of service here, and the "joy of the Lord" hereafter. Her last illness, occasioned possibly by exposure during a visit to a village where interest

was shown, was brief. She had then, as she and her family had at other times, the care of our medical workers. Her life work was over, and she entered into rest after a few days' sickness, during which Miss McIntosh was with her—till—the end drawing very near—she withdrew to allow the immediate relatives the last hours.

In the memorial service, held in the Women's Chapel, affectionate respect was paid to her memory by fellow-workers, Chinese and Canadian; by friends from official families; by poor women from city and country, who had often received a warm welcome from her. A wreath made by the children of the M.C.S. was presented by Morrison Mitchell to the grandson of Ma T'ai T'ai. In the winning of this woman to the Saviour; in her work so richly blessed among those of her own acquaintance, and among other women of the city and district, as well as in all the work done by various workers for the women of China in the Master's name, we see again a proof of the words uttered so long ago by the Apostle who had learned the key to human hearts. "*Love never faileth.*"

Hwai King Station and District.—Girls' Boarding School.—Mrs. Margaret Walks Struthers.—This school has been rather unfortunate through the out-break of an epidemic of diphtheria in the early part of 1917, and later a case of small-pox; losses were instanced through depredations of thieves, and teachers had to be changed three times, all of which was a drawback to the work. Mrs. Chai, one of the first graduates, made a good assistant for the first half of the year, when on account of her marriage she left, and since Miss Li, a graduate of last year has helped in the junior grades. Mrs. Chen is still the capable matron, a help and inspiration to all who know her. The school-yard has been improved, and in September had the appearance of a tropical garden. Eight of the sixteen girls in the school were recorded.

Girls' Day-School.—Miss Brown, Principal.—After thirteen months of vain attempts, Miss Brown succeeded, in October, in securing very fine premises for women's work to be carried on in the city, splendidly located, within easy reach of the homes of most of the upper class women whom she had met, and on November 14th, the formal opening took place, under most favorable auspices. The Chinese estimated that in all one thousand women and children visited the place on that day. Probably between five and six hundred were actually present to hear the address. Practically all the women of the official class attended and listened with much interest to the very vivid address given by Mrs. Chen, of the Girls' Boarding-school, her topic being "The Place Given to Women by the Christian Religion." The girls from the Boarding-school furnished the music for the occasion. A day-school for girls was at once opened on the premises with 21 in attendance, a large percentage being from the official class, several leaving the Government School for the mission-school, and one belonging to the military yamen. Every Sunday and Wednesday services have been well attended, often the seating accommodation being taxed to the utmost.

On Christmas Day Mrs. Struthers and some of her girls put on a dialogue, at an entertainment which was given, representing Christian girls from every land. Over three hundred people were in attendance. One Chinese lady remarked that hereafter she would know the meaning of Jesus' birthday.

Some may remember in a previous edition of "Incident and Story From Far and Near" the account of Mrs. Chen, the lady who became Miss Brown's friend through her guessing so cleverly some Chinese riddles. This lady is now living with her and giving voluntary service to the school; she is highly educated and liked by all who know her. Much of the success of the work has been due to her presence with Miss Brown.

It is felt that the opening of this school has given a wonderful opportunity for work in Hwai King.

Industrial School.—*Mrs. Mowatt.*—This school, which was begun in a very small way, some years ago, to help a few starving women, has now a regular attendance of over fifty women, and many more are working in their homes. A primary school, in connection with it, has eighteen pupils, who study in the forenoons and work in the afternoons. During 1917 twenty-two women finished the catechism course, and learned several hymns. Regular visits have been paid to the homes of the women, and classes held, on an average of twice a week, in each of the villages from which the women come. Two, and sometimes three Bible women have been employed. The financial report of the school was very encouraging; the sales of work not having been hindered by the war, but on the contrary, orders have almost doubled. Much of this financial success has been due to the efforts of Mrs. Laing of Montreal, who has given able assistance to Mrs. Mowatt by looking after the sales in Canada, which last year amounted to over \$1,000. The school building in Hwai King was the generous gift of Mrs. Laing.

Country Work.—*Miss O'Neill.*—Since arrival from furlough the middle of September, I have spent most of the time at four outstations where numbers heard the Gospel, and some came daily to study. Besides the women, there were the usual number of children, and in the evenings a goodly number of schoolboys. The children all love to sing, and are anxious to learn our hymns. We also had a Sunday School and Primary Class Picture Roll, taking up the lessons on it in the early evening before the women gathered.

Usually we spent the forenoon and evening at the outstation, and in the afternoon visited among the surrounding villages, where we were always welcomed, and where very soon a crowd gathered who listened willingly to our message. They bought many books and tracts, although occasionally they seemed afraid to buy; but when we would present them with some tracts and hymn sheets, they were always more willing to buy on our next visit. One of the Bible women who had not been doing country work for some years, frequently remarked on the change in the attitude of the people; whereas formerly so many were unwilling to hear, now they listen attentively. Old superstitions and fears of being persecuted often hold back many who are almost persuaded. At one of the villages, we met a man who seemed to have a very intelligent grasp of the Gospel, and when one of the Bible women said to him that he had sufficient knowledge to become a Christian, and that he should become one and bear witness in his village, he answered, "Yes, I know enough, but it is hard, oh! so hard to become a Christian." Fear of opposition from family and friends evidently was keeping him from yielding to what he felt was the right thing to do. Alas! there are many like this man, who need the prayers of God's people, that they may come out boldly in spite of opposition.

Tao K'ou Station and Field.—*City and Country Work.*—*Miss MacDonald.*—Arriving back from furlough in the Fall, I started work at once among the outstations, visiting one new centre where there was a great demand for a Girls' Day School. We had to live among these people for a while in order to become better acquainted with them, and had quite a little revival. We feel that their request will have to be granted in the near future as the women are so anxious to learn of Christ and the way of Life.

Relief work begun, has opened up new villages, in a hitherto hostile district, and good results are earnestly looked for. The regular work of the Women's School has been carried on, from thirty to forty, from city and village, attending daily. *The Sunday afternoon Bible-class* is well attended and is a pleasure to teach.

The Girls' Day School is making its impression on the people of the city, mothers even paying their children to attend it, and willingly buying books for them.

The new lantern is very popular, the chapel being filled whenever the pictures are exhibited. Mothers, grandmothers, aunts and big sisters of our pupils, would come in, sit quietly and listen earnestly to the preaching on the Life of Christ, enjoying the pictures illustrating it, very respectable folk they seem to be. Needless to say, the children are always present and enliven the hour by occasional hymns.

Hsun Hsien Girls' Day School, with 20 pupils, is doing good work, and is a little centre of light amid very dark surroundings; being the more effective because of the steadiness of the light. The brightest and cleanest girl in the school was the worst child in the street, one year ago.

A Strange Schoolroom.—Miss Dinwoody.—Last November Miss Macdonald and I visited a village north-west of Tao K'ou where great preparations had been made for our coming. The lady who had invited us had three small buildings in the form of three sides of a square, which was the home of herself, her husband and daughter, a girl of eleven years of age. One building was occupied by a cow and two donkeys; another was a guest-room and granary combined, and the third was the kitchen, bedroom and living room of the family. An old woman, a poor relation, who acted as servant for her keep, slept beside the animals, and once or twice every night had to get up and give them fodder. The guest-room and granary was cleaned out and fixed up for our reception; the grain being moved into our hostess's bedroom. As no place else was safe, we lived here for two weeks, and found everything clean, and the people of the village most willing to listen to the Gospel Message; they would come at all times of the day and stay on far into the night.

We had a small magic lantern which proved a great treat, the women sitting in breathless wonder as the pictures were shown and explained. A larger number of girls attended who showed great anxiety to learn. Our hostess, although she knew little herself and could not even read, as she learned a hymn or a prayer or a text, would gather these little girls together and endeavor to teach them what she herself had acquired.

As it was November when we were there, the weather was often cold and windy, and as the rooms were so small, one of us always had to have a class out of doors, and we would look for a sheltered sunny place. Just after dinner one day, before we had begun our afternoon work, I heard voices repeating the catechism, and on going around the house to investigate, I found five little girls kneeling on a grinding-stone near a straw-stack, with their heads close together studying the catechism; it was most encouraging to see how eager they were for knowledge. There, in this sunny corner, after studying all morning with me, and having no task assigned to them, they were making the very most of their opportunity. These girls were all under twelve years of age, but instead of thinking of play, or getting their dinner, their minds were intent on learning all they could; and as soon as they spied me they begged me to help them. Since then a regular school has been opened in that village from which we hope for good results.

Wu An Station and District.—The City Day-School.—Mrs. Clark.—This school has been well attended and the June examinations showed very satisfactory progress, the teachers having been doing good work. The training class for women and girls as Sunday School teachers has been conducted weekly. Special meetings for women have been held in the city during the year, with encouraging results. Several country places, visited from time to time, gave our missionaries a

hearty welcome. Many new homes and villages were opened during the year.

Siu Wu Station and District.—*Mrs. Ross.*—*The Women's Chapel* inside the East Gate, which was opened towards the end of 1916, has been filled to its utmost capacity, and the interest manifested in the preaching and study of the Word has been very encouraging. Special interest for the Christians is attached to the prayer meetings, which are held regularly; for in this service is included the preparatory study of the Sunday School lesson.

The Little Girls' Day Class.—Some of these girls have done good work in their own homes, teaching to their mothers and older female relatives what they have learned themselves in the school.

Mu Luan Tien has been visited monthly for sometime, and is a city that appeals most strongly, as the numbers who attend the services and show marked interest, makes it very evident that the Lord "has much people in this City."

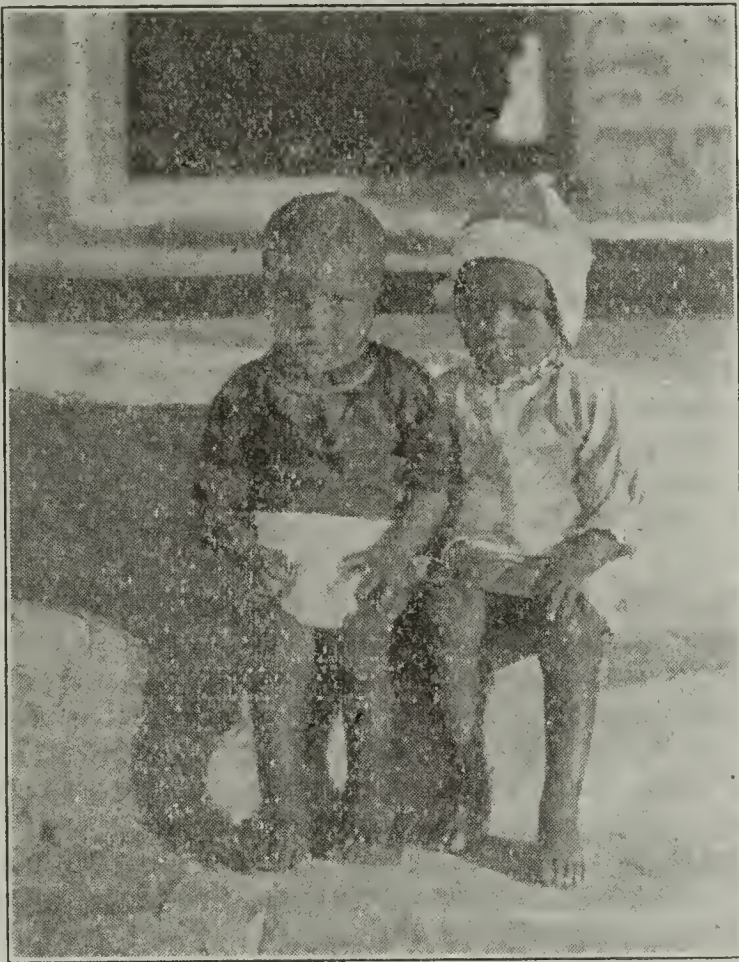
Shanghai

Mrs. Donald MacGillivray.—"Happy Childhood," the little magazine for Chinese children, has gone successfully on its way, each month showing additional subscriptions. So far as is known, this is the only interdenominational Christian magazine for Chinese children, and it is eagerly looked for, especially at Christmas time, by about 10,000 children. The work in connection with it has been a continual and increasing joy. It is an arduous task, but the Heavenly Father has given the needed strength. The work of planning, finding material, and correspondence is increasing all the time as the interest in the paper increases. Letters of appreciation, from all over China, have many times cheered and helped.

In connection with the magazine, a series of Christmas cards were prepared, and sold by the Sunday School Unions; 10,000 of these cards were thus disposed of. Plans have been made for issuing a series of short story-books for children to be known as "Happy Childhood series of story-books," and the first will be "The Life of David Livingstone," written expressly for children.

Notwithstanding the chaos and unrest in China, caused by the war, we feel deeply thankful that this branch of "*The King's Business*" has been carried on uninterruptedly and successfully.





"Overweights of joy." Bhil children.

India's Empire for Christ

Indore

Medical—

Dr. McMaster.

THE year has been a busy one at Indore Hospital. Dr. McMaster deferred her furlough until October in the hope that a substitute could be found to take her place without disturbing other work. In this she was not successful therefore Dr. Moodie of Hat Piplia was appointed to take charge of the work during her absence.

Medical.—Miss Thompson.—The work in my department has been heavy, though we have had fewer patients than in 1916. All the nurses are in training and I miss the help of my graduates. One nurse, Anandi, passed her final examinations. She, however, has not the qualities of a head nurse, not being able to govern and teach others. On the whole, the work done by the nurses has been satisfactory. I need a staff nurse very much, to help me in the training, one who loves the work and loves to teach others. Three probationers were accepted. One, Lillie Bai, a young widow, educated in our Boarding School; Dhaniega and Rukluni also from the school, the latter two having passed the Anglo-Vernacular Government Examination. Anandi is to have training in the dispensary this year.

The hospital matron is a dear, motherly woman and her influence is good among the patients and I dread losing her. But she is nearly sixty-five years of age and not up to the work she should do. We pay her Rs. 25/- a month. Her old husband, a Government pensioner, died last month very suddenly and of course his pension ceases. More work falls on me because of her gentle inefficiency, but it is so difficult to get helpers of the right sort that one just goes on doing as well as possible.

We ended the year with nine babies in the nursery, all well and growing more interesting every day. The latest arrival amongst them was a boy of 2½ years, deserted by his father after his mother died. Some workmen at the cotton mills gave the child scraps of food, but finally got tired and brought him to us as a gift. Poor, pathetic, wee laddie, he came up to me and leaned against me so confidently and was quite willing to stay. He never spoke a word for two months, but

now he is fat and jolly and talks freely. We gave him the name Mungel meaning gladness.

Prices kept fairly reasonable through the year for grain and supplies, but they are going up all the time. Clothing especially is getting beyond the reach of the poor classes, servants, etc. Thus wages have to be raised.

The evangelistic work goes on about the same. In addition to Chimie Bai, the Bible woman, Namie Bai, one of my graduate nurses, has been employed to teach in-patients. Our faithful helper, Jumua Bai, is diligent as ever singing and talking to in-patients. Plague kept many people out of the city and camps, hence we had fewer in-patients for a time. Almost all our workers took part during the campaign week visiting villages on foot and selling portions of Scripture and tracts. Since then a nurse or two or a compounder goes with Jumua Bai once a week to villages within walking distance of the hospital. We also encourage them to help in the ward teaching. The S. S. classes in hospital, and the class for men and boys have been carried on as usual.

Educational.—Miss White.—Women's Industrial Home.—The year 1917 has been, as usual, a busy one in the Women's Industrial Home. The health of all has been very good and the work has been carried on without interruption. The number of residents in the Home has again been reduced, mainly through marriages. Several women and little children have been admitted throughout the year, among them a war widow and her little child. She has been granted a pension of Rs. 4/- per month for life. She can sew and crochet and so can do much towards the support of herself and her child. Another, recently admitted, is a young Bhil wife whose husband, a sepoy in a Bhil corps, is now at the "Front." She was married from the Home, some time ago, and went to live in Amkhut, and when her husband volunteered for service, she asked Dr. Buchanan to send her back to the Home. I was surprised and pleased at her request, for she was a very trying girl and often had to get more than the weapon of Truth, and her name Mukti (Salvation) seemed a misnomer to me. Her marriage has worked such a transformation—she is now a help and comfort to us all, quiet but not subdued, thoughtful and earnest in her attention to work and instruction. Others have been admitted under sad circumstances, but we despair of no one, remembering we can draw on the help of our loving Father to guide the penitent ones to Him and so win His peace.

Industrial work in all its branches is engaged in by all and much good work has been done by the women towards their own support as well as their "bit" of service for the Red Cross War Relief Committee. The knitting machine is the mainstay of our war work. Knitting in the hot season is not easy or pleasant in hands wet with perspiration and rusty needles, but the knitting machine can turn out socks at all seasons.

The educational work never exceeds the Upper Primary Course of the Educational Curriculum for the United Provinces. Bible instruction has precedence of all subjects taught. The day begins and ends with prayer and Bible study, in addition to the Bible lesson from 10 to 11 a.m. at which the Gospels, Catechism and memory verses have been taken up. The course arranged for the Evangelistic Campaign has also been followed by Mrs. Johory on Friday evenings, while a similar meeting at the same time has been held by me with the women living in the neighborhood of our ladies' bungalow.

The International Sabbath School lessons have been followed in the Sabbath School. The usual examination on the lessons was held at the close of the year and a number received prizes. Four women in the class held on our compound also gained prizes this year. The Y.W.C.A. meeting always held on Sabbath at noon, continues to be

most helpful and encouraging. The secretary of the Y.W.C.A. Hindi Branch visited Indore again during the year and held a joint meeting of the three Y.W.C.A. branches, in the Girls' Boarding and High School. Reports were read by each branch, and commented on in a helpful way by the Secretary.

Educational.—Miss Duncan.—Girls' High School.—The work in the Girls' High School, Indore, was carried on regularly throughout the year. The matron who had been with us for over six years left us in October, 1916, in order to make a home for her boys who had just come out of school, and it was not until April, 1917, that we succeeded in getting a good substitute.

In the beginning of March the annual prize-giving gathering was held and a goodly number of visitors were present to hear the songs, rounds, recitations, etc., given by the pupils, and to witness the ball-drill of the junior pupils and the bar-bell-drill given by about sixty of the seniors.

During March Miss Robertson left for Canada on her first furlough. After her six years of hard work in the school she certainly deserved this much-needed change and rest.

During the first four months of the year the classes were very busy preparing for their closing examinations—the tenth class girls for the Matriculation of the Allahabad University (one of whom was successful in passing), the sixth class girls for the Middle or Entrance Examination of the United Provinces (seven of whom passed); while all the other girls were preparing for the annual promotion examinations given by the school. Our aim has always been to make this final examination a very thorough test of the knowledge gained by the girls during the year, and so it involves a great deal of hard work in the matter of preparing the papers.

At the close of April when the bustle and excitement of the examinations were all over, the majority of the girls went to their homes to spend the hot-season vacation.

At the middle of June we were met with the unexpected necessity of trying to get a substitute for Miss Smillie who, at that time, asked Council to allow her to remain at her work on the Hospital Ship "Loyalty" instead of rejoining the school.

The number of resident pupils has decreased somewhat, owing probably to increase of fees, but the number of day-pupils has increased making our number as usual about 110. The orphan girls have passed out of the school. Three of them passed the middle examination this year and afterwards these, with one other, left to take up work in the hospitals at Indore and Neemuch.

The non-Christians include Parsees, Mohammedans and Hindus, all of whom join our Bible-Classes, learn the hymns and verses and take part in the other religious exercises.

Three of the boarders were baptised during the year on profession of their faith, two of whom had been Mohammedans and one a Hindu.

The books of the Bible studied in the senior class were Exodus and John's Gospel, while many hymns were learned and passages of Scripture committed to memory. The junior class studied the Gospel of Luke.

The Sunday School services and the Y.W.C.A. meetings have been held as usual. Collections taken at the latter amounted to Rs. 30, of which Rs. 20 were sent to Sabathu Leper Asylum and Rs. 10 to the fund for the children of blind soldiers. A good deal of Red Cross work was done during the holidays.

The library, which contains 800 volumes, is being more and more patronised by the girls, who seem now to really enjoy the stories and literature provided for them.

The apparatus of the science laboratory has been quite largely supplemented this year and this has added much to the interest of the Physics and Chemistry lessons.

The new inspector of schools for Central India visited the school on two occasions and expressed himself as being highly pleased with the appliances, library, and general conduct of the school.

Educational.—Miss Manarey.—Marathi School.—In the beginning of the year an attempt was made to visit the villages near Indore. As a rule, the people were quite ready to listen and some were interested. They, unlike the villagers farther afield, have lost their fear of the white face. This removes a difficulty so often found in places out of the reach of European communities.

Zenana work was carried on during the year but the work is not opening up as well as one could wish. A Mohammedan woman whom we were visiting regularly recently welcomed us heartily. She has received teaching before. The work in the Chamar and Ballai quarters has been carried on throughout the year whenever possible.

The Marathi School in Indore opened January 21st and remained open till the end of the first week in October when it was again found necessary to close it because of plague. The annual prize-giving took place in April with no new features. Miss White very kindly looked after the work of the school while I was in the Hills during the hot season. The average attendance for the year was 39.

The work among the women during the Evangelistic campaign week was not as great as we had hoped, owing to a large Hindu fair held for a few days that week four miles from the city. The Bible woman and another woman accompanied me to the places where people usually listen. One day a magic lantern exhibition was held in the Marathi School for the benefit of the women of that part of the city. The attendance was very good. The pictures shown illustrated the life of Christ and the teachers explained them.

Just at that time two of the girls attending the school were married and their mother called me to see them before they went away. Taking two girls from the High School I went the next afternoon. They gathered quite a large number of women about and we had a very good meeting.

Mhow

Among the Bhils and Banjaras

Miss Weir.—The year began with preparations for an extended tour in Nimar, but on account of plague in the villages there, had to be given up. Attention was then given to a district still plague free. Some time was spent among the Bhils and Banjaras in the hilly district about ten miles from Mhow. These villages had been visited before, but the missionaries had never camped among them. They were well received. After returning from this trip, the next important event was the special week of the Evangelistic Campaign. Careful preparation by classes for Bible study and prayer had been made for months before, and the Christian women entered into the work most heartily. In August it was possible to have a Biblewoman placed in an out-station. Lalibai, whose husband is a catechist in Mandlesar, is working among the women in that and the neighboring villages. These women have hitherto been reached only on the trips throughout the district. The Sunday Bible classes for the women have been held during the year.

School and Zenana Work.—Mrs. Menzies.—The beginning of the year found both school and zenana work closed on account of plague which had been very bad in Mhow for some months. Therefore I with the two Bible women and two of the teachers joined Miss Weir in a

two weeks camp some ten miles from Mhow in the midst of a group of Bhil and Banjara (gypsy) villages. The women greatly enjoyed getting out amongst the village people and were much encouraged by the reception and hearing given them by most of the wild yet timid Bhils and the wild but *not* timid Banjaras. The camp consisted of six small tents pitched close to a village on a spot which the people of the village had kindly cleared up for our use, burning the long dry grass.

It was a great joy in the evenings after the day's work was done to see the workers gathered around the camp fire, first cooking and eating their evening meal and afterwards telling stories or singing hymns. Then all gathered in front of the Miss Sahibs' tent for worship before retiring. Those people representing different castes who before becoming Christians could not have cooked or eaten their food or sat together, are now all "one in Christ Jesus." Only one poor old Hindu ox driver, prohibited by his religion and caste from eating with the Christians, ate, sat and slept with his oxen outside the camp, a poor lonely old man. At the end of the first week he took very ill and had to be sent back to Mhow in the Miss Sahibs' cart.

The school was opened and Zenana work resumed February the 15th and both have gone on without interruption until the end of November when we were again compelled to close as there was plague all around the school and some of the pupils had died of the dread disease.

As there were no midsummer holidays the prize giving was held in September this year. On that occasion quite a number of the parents were present and seemed to enjoy the programme, especially those whose children were taking part. We were interested in the pride and gratification manifested by the latter.

After the programme each girl was made happy by the gift of two yards of colored calico, all but the very tiny ones who received little dolls. Each teacher received a Bible in a new Hindi translation which they were very desirous of possessing.

During the week of the long looked forward to Evangelistic Campaign in February our Christian women in Mhow were divided into three bands, Mrs. Taylor taking one band, Miss Weir one and I the third.

Also the villages around Mhow were divided into three groups and we with our women went each day to the villages allotted to us. We had visited one large village a short time before and found the people quite friendly, though our hearts were saddened by seeing the poor dead goats which had been offered to the goddess of small pox being dragged away by the chamars (a low caste) to provide a feast for them. Hundreds of people had come from other villages, many of them plague infected and from Mhow and we said to one another at the time, "What a splendid plan to spread plague." Sure enough when we went there the first day of the campaign, we found the whole village turned out except a few unfortunates who were lying in their houses, dying of plague. There was no welcome for the missionary or her women, for had they not been there two weeks before and had not the plague appeared after their visit? It was of no avail to tell them that the great crowds for the festival of the goddess of small pox had been there just at that time also and had stayed some days. It was so much more reasonable to believe that the Christians had brought it—had not the Brahmins told them that the British Government spread plague and cholera in order to kill the people of India and secure the country for themselves? However, this did not discourage us, other villages were ready to welcome us and listen to our message. Many of our women walked for miles carrying their babies in order to have a share in this special effort to extend the Kingdom of Christ in their country.

Industrial Work.—Forty-five women have been working this year. Each Monday morning they gather on the school compound, give in the work of the past week and receive work for the following one. They are paid at the end of each month. In November the Maharajah of Dhar held a fête for "Our Day," and at the request of the Secretary we sent some work to be exhibited and received a prize of thirty rupees (ten dollars). The work was bought by visitors to the fête.

We are so thankful that although our Mhow Christian community has been surrounded by plague both last year and this they have, with one exception, been protected from it. One woman when asked if she was not afraid when she saw so many being carried away from her immediate neighborhood said, "Why should I fear when I have asked God to take care of us?"

Miss Drummond.—My first experience of district work was in January and February of 1917, when Miss Nugent kindly looked after the school work in Ujjain, and set me free for three weeks' work with Miss Grier in the villages. Many a time I have been thankful for those three weeks with one who has spent so much time in the work, and who can do it so well. I came back to school work, but only for a short time, as our Council in March appointed me to Evangelistic work in and around Ujjain, as Miss Grier was going on furlough. Shortly after Miss Nugent was given charge of the schools.

Plague in the city prevented us from visiting homes there, so with Miss Grier's faithful workers, Buaji and Bhunbai, I visited the villages near. In a few we were well received but in many we found the people very indifferent.

Preparatory classes for the campaign were held for several months before the week appointed for special Evangelistic effort. Then, almost every Christian woman in Ujjain was willing to go out in turn to the villages to give the Gospel Message. Those who remained at home met daily for prayer. It was a week never to be forgotten, and though there were no baptisms among the women, the effort was not in vain.

During the summer months we visited the homes open to us in the city and found many sad hearts owing to the ravages of plague. Had the poor sorrowing ones known our loving Father, and experienced the peace which the world cannot give, how different it would have been. I can see yet a poor old Brahmin woman as she stood at her door and told us her sad story. All had been taken and she left alone. God grant that the light of the glorious Gospel may enter into the hearts of the people of this land and dispel the darkness.

On account of bad roads after heavy rains we did not get out to work in the distant villages until December. It is the work I like best and I shall always be glad that I had an opportunity of doing a little of it in my first term. We were at three places before Christmas. Miss Manarey and I, with our Bible women, visited thirty-five villages, and in most of them had a very good reception. Up to the time of writing I know ten women in different villages very much interested in Christianity. One would be baptized if her husband were willing, and another will, I hope, be baptized with her husband as soon as touring in this part of the field is finished.

Neemuch

W.M.S.'s Hospital for Women

Dr. MacKellar.—The year has been crammed with work of one kind or another. Missionary activities have gone on as in other years, but, of necessity, Red Cross work and other War work has been added. In reviewing the twelve months work it would look as if our energies had been dissipated, but we agree with the Indian Christian-

leader at work in France who, when he was asked to return to missionary effort in India, refused saying, "We have no right to order our lives as if the war did not exist."

When possible, I have attended a Red Cross work class once a week, where representatives of all classes of society from "The Colonel's Lady to Judy O'Grady" meet loyally to do their bit to help win the war.

At the yearly meeting of the St. John's Ambulance Association it was reported that some Indian ladies desired to have a share in the Red Cross sewing class but had said there was only one bungalow that they could go to and that was "The Mission Ladies' Bungalow as it is *Zenana*." On learning this, we expressed our willingness to have a class meet on Friday evenings. From 20 to 25 Indian Christian, Parsi, Hindoo and Mahomedan women meet. By far the greater number of the women are our Christians and next in number come the Parsis. Several of the non-Christian women take work home with them and all are quite keen to do their bit. Since we started October 27th we have made 302 garments for the Red Cross.

In December with two other members of the "Selection Committee" I visited the Freeman Thomas War Hospital for British soldiers in Bombay, where our 1st unit is at work. The hospital is a beautiful one facing the sea, with accommodation for 500 beds. The pure white walls and white enamelled bedsteads with their dark, moss-green colored blankets (it was in the cold season, so called) were very attractive and most pleasing to the eye. 75% of the unit of Medical Women were Medical Missionaries.

Most Missions in India realise the significance of the war and are doing their share in helping to win it.

Missionaries as well as munition workers keep saying:—

"And so we will slave, and slave, and slave, lest the men at the front should rue it."

We must not be "Slackers," "Quitters" or "Deserters."

The year opened with an epidemic of Bubonic Plague, which hindered the continuous work in the Branch-dispensaries, which were closed one for three months and the other for two months, as the populations where they are situated had fled to other towns or were in huts at a distance. The unusual heavy rains—70"—(our usual average is 28") made conditions of houses and soil favorable for the plague germs to thrive and do their deadly work. The Government returns for the whole of India show a *weekly* mortality of between 20,000 and 31,000 *and this has been going on in India for 22 years*. In January ('18) the deaths from plague alone amounted to 114,000.

The total number of antiplague inoculations here in cantonment was 10,212 of which number we did 2,553 with most satisfactory results. The inoculations spread over nine months of the year and it is significant to note that there were no inoculations from April 21st to July 21st—the hot season months. The sun's heat and light and cleanliness are the greatest enemies of plague. The vaccine for local inoculations was supplied free of charge by the Chief Military Medical Officer here, who has been most kind in helping us with any special hospital cases.

In the Mission we have conclusive proof that inoculation does protect against the disease. All the Christians, except a little scrap of a girl in the hospital suffering from diabetes, were inoculated. We decided the girl would not be exposed and as she is a perfect skeleton we passed her over. You can imagine our anxiety when the child developed plague, but as she was promptly isolated and the case proved to be a mild one no others took the disease. Special requests came

from large towns some 12 miles away to send someone to inoculate the people. The requests usually came through relatives here, who had escaped the plague by being inoculated. Mrs. Lyall with other workers went to two places. In one Mrs. Lyall inoculated 112 persons in the afternoon, while the Indian local medical man had up to that date inoculated only 17. In a second town 200 were inoculated when the vaccine gave out, or Mrs. Lyall would have been kept at the task all night. As it was, it was near midnight before she and her helpers returned. In the latter place the local Indian man had inoculated only 3 before Mrs. Lyall's visit!

We had in Hospital a patient whose husband is on war work in Africa. With the woman was her little four year old son, who had been promised by his father that he would send him a monkey from Africa. Much to our amusement when the little fellow was presented with his baby sister he said, "Is this the monkey, father promised to send to me!"

After a special course of Bible study covering three months in February the Medical workers with other Christians did their share of definite work in the period of the simultaneous Evangelistic Campaign. The effort put forth then we would like to see continued throughout the year.

The Sunrise prayer meeting for our workers continued throughout the year and is a good preparation for the day's work.

Jiwali Bai who has been a faithful helper for many years was married at the end of the year and is now in a home of her own. The other helpers remain as in former years.

Medical.—Miss Cameron.—It is now two years since I took over Miss MacHarrie's work while she went on furlough. At present we have seven nurses in the Hospital. Shantebai, the senior nurse, completed her three years in October. After finishing she told me that she was a Bhil, and that it was her earnest desire to be able, some day, to work among the Bhils. Ghisibai hopes to finish in May. The others are all juniors in their first year.

After morning prayers they come to the wards and the usual duties begin; cleaning and dusting, bathing patients, taking temperatures and doing dressings, giving medicine and treatments. Sometimes, I fear it becomes very monotonous for the poor probationer, who finds it hard to believe that dust and dirt are dangerous. Has she not been in contact with them all her life? And why may she not stir the medicine with her finger, or give the typhoid patient's glass to another, or do all her charting in the evening? It is all very trying to the beginner, and the same lesson must be gone over again and again, and it is so easy for the teacher to become impatient and discouraged. But if we can in any little way help these girls to become useful, intelligent nurses, with a desire to help bring about better conditions among their sisters, surely it is worth while.

From two till three we have class, and three to four is the sewing hour; for the nurses make all our Hospital supplies, bandages, and dressings, sheets and pillowslips, skirts and jackets, as well as children's clothes. In the evening they take turns in reading and singing to the patients. At 7 p.m. we have Bible lesson and prayer. This hour has meant much to us all. The perplexities and trials of the day are brought to the One who has promised to carry our burdens. We come away with assurance of strength and help for all our needs, with more sympathy for each other's difficulties and with a deeper desire to be more faithful witness bearers.

Marybai, who has done matron's duties for the past two years, has for several weeks been laid aside by illness. We are anxious for her recovery, and pray that soon she may be completely restored to

health. A cheerful, willing worker, she has been a help in so many ways. Much of her time has been spent in doing Bible-women's work in the wards.

Some weeks ago a patient was brought to us complaining of a sore throat. Examination revealed nothing seriously wrong, but it also discovered three large suppurating sores on the chest. One of their simple home remedies had been applied. They had just tried to drive away the pain by burning the patient with hot irons.

Parbatebai was also with us at the same time. She had been sent in weeks before. Late one evening I went to the Hospital to find her sitting on the steps. When I asked her what was the matter she shoved out a foot swathed in filthy rags, and before these could be removed we had sufficient evidence of the condition it must be in. Even in India I had seen few more repulsive sights. "What had happened?" Because of plague she had been sent to live in a straw hut, and one day she scratched her foot on a jagged edge of matting. By the next day it was infected and sore. Soon a woman was called, one skilled in all the mysteries of Indian home remedies, she at once prepared a poultice of onions and hot oil, and poured it over the sore spot. "Poor woman, what did you do?"

"Oh, I screamed, the next day my foot was worse, and a hot flax seed poultice was applied. It kept getting worse each day, and at last they made me come to the Hospital."

After treatment was prescribed she was handed over to Piyaribai, who, day after day, soaked the foot in lotion, and cleaned and dressed the repulsive wound. Many days later she had her reward in seeing Parbatebai go home with a different looking foot—all the burned surface replaced by clean, healthy skin.

During Parbati's stay in the Hospital a Brahmin patient came in for operation. One evening her husband brought some milk for her, and said that he had been unable to get a high-caste woman to carry the milk to her. Being a man, he must not enter our Zenana Hospital, and being a Brahman he must not permit even our shadow to defile the woman's food. Here was the patient in a room a few rods away, and her milk at the gate. How to bring them together was a problem. Then we bethought us of Parbati. Yes, being a baniya, she might carry the food. But Parbatebai failed to see that she had any duty toward the Brahman patient. Was not her own foot sore, why should she be asked? Then some one reminded her that she had not been left helpless when she was unable to walk. Reluctantly she carried the milk, but it was a smiling Parbati I saw the next day and she questioned as she passed me with the food, "Are you happy now, Miss Sahib?" She was experiencing a little of the joy of service for others.

Boarding and Bazar School.—*Miss Gardner.*—The year 1917 saw a few changes in the school work in Neemuch. The greatest, perhaps, was the closing of the industrial branch of the work which had been carried on successfully for some years. It was originally intended to supply some of the orphan girls with a means of livelihood. One by one these girls have been married until by December only one girl, and she a cripple, made her living in this way. She has since been given other work which she can do, and thus the industrial branch closed at the end of the year so far as the older girls are concerned. The school children still do a little lace-work, but this may not be long continued. Several girls have been married this year so that there are now only twelve of the big girls left in the school, the majority of whom are teachers.

Two sieges of illness have hindered school work to some extent. The first occurred in January when some children returned from their Christmas holiday with whooping-cough. It spread until fourteen

children were ill, some very ill, but all recovered. Again in July nearly half the children returned from their homes after the summer vacation suffering from skin disease. This kept many children out of school for nearly three months. Now, however, practically all are well, and we are looking forward to a good term's work. The attendance has increased from forty-seven to fifty-one. A few old pupils did not return, but several new ones came. Among the latter is one little Hindu girl who comes as a day scholar. Of course she is not allowed to eat our food, or drink our water, but every day a servant comes at midday with her lunch. A little Christian girl also comes as a day scholar, but all others are boarders.

During the year we had our first "Evangelistic Campaign," in which the older girls took a share. Practically nothing could be done in Neemuch itself, as had been first planned, because of plague, but every day during the week, three girls went out with different parties to near-by villages, and in this way all who could go were able to have a small part in the work.

The bazar school, owing to two epidemics of plague, was open only three months during the year. From January to June it was closed, and again from September to the close of the year. When the school was opened in June, we feared that it would mean building it up from the bottom again, but in a few days it was back to its usual average attendance. Two or three of the little ones, who used to come, had died of the dread disease. The children come gladly and we hope the daily Bible lessons they receive may in time bear fruit.

Kharua

Teaching and Training New Converts

Miss Clearihue.—In looking back over the year many memories crowd the mind, of journeyings oft, of long, hot days on dusty roads, of packing and unpacking, setting up tents, and pulling down tents, of pleasant roadside picnic meals, crossing rivers, friendly receptions in most villages, and greeting new Christians in many places. Trying, with varying success, to teach ignorant ones to read. Of crowds of villagers at the camp until late at night. Memories of sick and sorrowful ones all needing to be helped, but on the whole days full of opportunity for passing on the message of the Gospel.

The early months, and also the last month of the year found us out on tour. Two Miss Sahibs, two Bible women, three catechists, and several necessary servants made up the party.

In this district we are finding it more and more needful to visit specially the villages where new Christians live. In many cases the men of the family have been baptized, but it is for us to get in touch with the timid, ignorant women, win their confidence, teach, and encourage them to leave their idols, and follow Christ. In the seven centres in which we camped during three months we tried to visit many of these people. In some cases we were able to visit their villages after a drive of an hour or two from camp, but in several instances a visit necessitated taking food, a roll of bedding, and a small tent in which to spend the night after an all day trip. Many of the women work in the fields, so night is the only time they are free. Many an enquirer has learned more in the night hours than at any other time.

Our last camp of the year was especially encouraging. Almost every night crowds of women came to the tent to be taught, women of different castes sitting side by side. Some of the women seemed just as keen at eleven o'clock to sing as at nine. While in this camp

two dear women walked five miles each way in order that they might spend the Sabbath with us. Best of all, two women belonging to the village where we were encamped acknowledged Christ in baptism.

In February, during the special "Forward Evangelistic Campaign," Ganga Bai, a village woman, baptized the year before, came from her village to our camp, and said she wanted to go with us to the villages where she was known, to give the witness. It was a great joy to have her with us, and hear her tell of the peace she had found.

We had our Mela, or convention for village Christians in Kharua in April. More women came than in previous years, and we felt that this coming together for study, prayer and fellowship was a real means of strengthening these young Christians. Our good friend, Mrs. J. S. Mackay, took a large part in helping in the meetings. Two women and several children were baptized. Two other women stayed for two weeks after the Mela to have some reading lessons.

During the year we had special study classes for the Kharua women in the weeks when, because of the heavy rains, we are unable to go to villages.

Our great desire is not only to gain more converts, but to teach and train those who have already been touched by the Gospel message. In some of the new Christians we are glad to see signs of growth, but we greatly need more teachers and Bible women, that every part of this promising field may be brought more into touch with Christian teaching.

Testing True Believers

Miss Maclean.—We have toured among our villages, we have preached the Good Tidings, but this is but the beginning. We must teach these village women to know Christ so that from Him may come that strength that will break the binding customs of their former life. After belief and baptism come many difficult tests. How shall a woman break the strong chains, which have held her, a willing slave of all the intricate social and religious customs of Hinduism? Standing in the liberty, wherewith Christ hath made us free, we marvel at the closely interwoven fabric of social and religious usage. To be strong to set aside such, we must teach them to lean on Christ, to seek His guidance in knowing what is honoring to Him, or dishonoring. Many of these women in our villages, accepting the command: "Thou shalt have no other gods before Me," have refused to worship idols. Believing that Christ came a Sinless Incarnation, they no longer worship Krishna, whose impurities have been the theme for many years of their Hindu songs. The pure teaching of Christ reveals to them a Father's love. So many of them desire to follow the new but are amazed and terrified to find how difficult it is to break with the old. Especially difficult is it for even the brightest and truest of the women to abstain from participation in the funeral and marriage feasts. All are called upon to suffer, if they would break with ancient custom.

Among our village Christians, we know many who do indeed press forward in the new way.

This, then, is the work which confronts us.

Many times during the past year we have looked out at the land in front of our bungalow—and wished for the fulfilment of our desire for a school for the little daughters of our new Christians. When we have this school building we shall not find it so difficult to induce the villagers to let us educate their little girls. For in spite of the old and hard custom of child marriage, there are not a few who will be willing to send them to Kharua. Any other school centre is to them a far country, and while, at present, we have only one girl from our district in a mission school; yet we know of quite a number of these dear little maidens, who are waiting until the new school in Kharua is

established. There they will live much after their village style and the dread of the unknown will be greatly lessened for the parents, who can see them from time to time in Kharua, where they know are the bungalows of the Padri Sahib, and where coming in on market day the school can be visited if possible by some of the numerous relations of the little students.

As a first measure, we have, during the year, started a small day school for girls in a little room at the back of the bungalow. From the Christian homes of catechists and servants the children came; and added to these half a dozen little Hindu girls from Kharua village itself. One of the dirtiest of these is "Little Gold." Her hair is matted, her body bare except for one small garment; but her face does not belie her name. Her father is a beggar and her mother cares not whether "Little Gold" attends school, so she is dirty, but happy. And, when one day she alone represents the village attendance, and we enquire for the absent ones, she answers gaily thus: "They are all afraid that you'll make them Christians, except me, I'm not afraid and so I came."

May we, who are touching now in our district the first problems of the movements among the masses, be guided and strengthened so that nothing unwise, may be done in these early years of foundation laying. We need earnest interest and many prayers. May the friends at home remember us faithfully,—and may we too be faithful!

Bhar

Dr. O'Hara and Miss Coltart.—Medical.—Plague interfered much with our plans in our station work, and, although our people were inoculated twice during the year, several contracted the disease, and among the Christian children four cases proved fatal. We have also had epidemics of measles, whooping-cough, and what was worse than either, skin disease—which last seems to be general and most difficult to eradicate.

Educational.—School was open throughout the year, during the plague epidemics being held in the open. A teacher was assigned to the pupils in her locality, as quarantine rules prevented children from the different camps assembling together. The most advanced class was sent to Neemuch in order to secure more efficient teaching.

Evangelistic.—Evangelistic work has been regular in the Hospital and Dispensaries—the blind Bible woman having taught in the former and in the Dispensary connected with it. The workers in the City Dispensary were responsible for the evangelistic work there as well as for the medical work. As the city was empty more than half the year, we do not intend to re-open the City Dispensary, although it has been a centre of helpfulness for over twenty-two years.

During the touring-season and Evangelistic Campaign two Bible women accompanied the missionaries. During the hot and rainy season, one of them continued her work in Badnawar with her husband until plague drove them out. The other went with her husband to open the new out-station in Kesur, where they both seemed to be doing good work until they secured more lucrative situations in another mission, and they left. Their going was a disappointment to us, but we believe that He whose the work is will carry it on by other means.

V.T.O.S.—The work for which the V.T.O.S. was initiated, and which has been going on for more than twenty years, may now be said to be accomplished. None of the original rescued orphans remain in the institution with the exception of two young widows who have returned with their little children to its shelter. These young women

work in the Hospital and are practically self-supporting. The few other inmates who remain are orphans and strays who have been received from time to time.

Rutlam

Work Under Women's Council

Miss Kilpatrick.—Joys, sorrows, disappointments, blessings, and progress have all been ours in 1917. The three departments remain—industrial, educational, and evangelistic. Perhaps preparing the drawn-thread work for thirty women, who come twice a week for work, and afterwards the pricing and selling of it, does not sound essentially missionary, but I believe it can be a great service. Through it, the women learn to appreciate cleanliness, and things of beauty, and are kept industrious and happy, besides being able by their earnings to help in the family support. I try to make a profit of twenty-five per cent on the sale of each article, but this year sales were not large. "After the war" will surely mean larger receipts.

One could write much of the schools. With great hope I planted in the city in the beginning of 1917 a little school for non-Christian children. The teacher was one of our finest women and she and the "Calling-woman" worked nobly to try to dispel the prejudices of the unlettered people whose children we were seeking. Once we had twenty names on our roll, and for a short time there was a full attendance. Later the rumor spread that we would give the children something to eat as a result of which they would all become Christians! Again, a father complained that his little girl was getting too fond of our "bhajans," and that her future husband wouldn't have her if she continued to attend school. Other dear children were taken away to go through the lengthy betrothal or wedding ceremonies. Our most faithful and promising pupils were two dear Gujerati girls and one bright little Mohammedan. The oldest of these in a few months read through the second book and was able to do simple arithmetic besides having learned much of the Bible by heart. Her parents had previously had her taught a little in Gujerate but were greatly interested in her progress in Hindi. "Also," her mother said, "she obeys better since going to your school." When the hottest weather came, we closed school, intending to re-open after about six weeks. How little did we guess that, where our little school stood amid crowded houses on a noisy street, swift death and paralyzing fear were together to work complete desolation. In the end of June or early July the alarm was given, "Rats are dying!" and in a short time bubonic plague swept Rutlam. One day I went down to visit the street but found only one house inhabited where an old, old man and a few women relatives lingered on, believing that as it was "written" so it would be—what was the use of flying from fate? Many people were inoculated at both the mission and state hospital, and almost all who could afford it left the city to camp outside, or fled to other places. As a result, many of our dear children have never returned, and I have not re-opened the school. The three faithful pupils have at last come back. It may be that we can continue in 1918.

The compound school for Christian children has an average attendance of over sixty children, of whom most are boarders. As I said last year, the majority of these are the sons and daughters of those saved in famine times.

The "orphanages" or, rather, "boarding departments" have grown. At the end of the year we had about a dozen little boys, and twenty-six girls. Of the original orphan girls, now all grown up, only two are left in the school, for we have had many happy weddings in 1917! The two

remaining fully support themselves by assisting the matron and doing drawn-thread work. Our boys are occupied all day long with a varied programme of Bible, the three R's some higher branches of study, cooking, sewing, cricket, foot-ball, out-door gymnastics. The little girls, ranging from three-year-old, motherless "Santoshi," ("Contented") to "big Salomie," a tall practical child of twelve, spend similarly full and happy days. A dozen of the brighter boys and girls attend an English class for an hour a day. On a Christmas offering was written in English, "To dear — with *beast* love!"

It is with great thankfulness that I report that at the close of 1917 every child in the two schools was well,—for in the rains we were terribly distressed by epidemics of whooping-cough, measles, and skin-disease! An excellent nurse was spared us from Neemuch, and, with God's blessing, through the efforts of Dr. Scott, the nurse, matron, and older girls our little family "pulled through." No plague came amongst us, but every child had to submit to the disagreeable plague inoculation. Let me here note that almost immediately after inoculation our children wrote the Sunday-School examination, and one child—of ignorant parents—gained a silver medal, with, I think, the highest marks in Central India.

A little Sunday-School for the Eurasian and European children whose fathers all work in connection with the railway is a source of great pleasure. These children delight in our Canadian Sunday-School cards and papers—particularly, "Jewels"—any old or spare copies of which will be thankfully received by the writer!

Owing to the long break on account of plague, systematic zenana work in the city has been difficult. Before plague, I went visiting in the city as often as possible, and my Bible women, both voluntary and paid workers, did faithful work. In the hot weather during school holidays the teacher of the bazar school accompanied me to nearby villages. In one village the woman who keeps a shrine used to welcome us hospitably to sit and sing on her verandah. Once when she saw us heated, she fanned us patiently with "the god's fan!" Through her, many other women gathered to hear. Pray that she and they may turn from these hideous gods, fit symbols of the religion that makes wretched widows of tiny children and plunges womanhood into darkness and degradation.

It is a joy to write of the work of the evangelistic campaign in February. For months we had been preparing in Bible and prayer groups. When the time came, many of our forty or fifty Christian women responded nobly, trudging daily through the city, carrying books and babies, telling the wonderful story to all who would listen. Often the old questions would be eagerly directed at me, "How old are you? How much are you paid? Why don't your father and mother make your marriage arrangement?" but at times a real questioner came with varied queries such as these, "What will the butchers' punishment be for taking life?" "Is there no one good act, the continual doing of which will gain me salvation?" "How could the Son of God die?" As a result of the campaign many friendly doors are open to us. Even the dreadful plague, which united many in sorrow, caused some at least to reflect deeply and has added to our opportunities. Our women often pray, "Lord, let these people flee from sin to Thee as they fled from plague to safety."

Hat Niplia

Miss Glendinning.—Dr. Moodie.—The year 1917 has to me in this new field been one of peculiar interest. In my report for last year I told a little of the first month of our work here, and of how friendly

the people were. Now a year has passed and we have become a part of Hat Piplia. The exceeding friendliness of the people has brought open doors of opportunity in all directions.

For the first three months of the year, all classes of the people from the town were living right at our door, and morning, noon, or evening we were made welcome at their huts. I sought to take advantage of this opening, and instead of going daily to villages spent a great deal of time amongst them, with the result that when they moved back to town at the end of March, there were many homes to which I could go, and feel that I was no longer a stranger, but a welcome visitor. All classes, with the exception, perhaps, of the wealthier banyas, listened gladly to the hymns and "words of wisdom."

At the beginning of April I opened a school for girls in the lower room of the house where the teacher lives. Ten girls came the first day, and during the first week it grew quite rapidly. It was not long, however, until there was a break. When the people learned that we were teaching the children Christian hymns, most of the banyas took their girls out of school. Although since opening we have had fifty different girls coming, in no one month have we succeeded in raising the average above eleven. I am not troubled with the children wanting so many holidays as I was in Indore, as, with the exception of the big festival days, they do not think of asking for a holiday. With these exceptions the school has been kept open the whole nine months.

May and June were spent on the mountain tops where I greatly enjoyed the fellowship with missionaries of other societies, and from other parts of India. I came back at the beginning of July feeling refreshed both in spirit and body. On our return we found our nice new bungalow and hospital finished and so were able to get settled. During the rainy season, from July to the beginning of October, I gave my whole time to the school, and homes of Hat Piplia.

I was keenly disappointed that it was found necessary at the October council meeting to transfer Dr. Moodie to Indore. We miss her greatly, and of course her absence means just a little added responsibility. That I might not be alone Council appointed Miss Patterson to Hat Piplia for language study.

We had a very serious accident case brought to the hospital the week after I returned from Council meeting. It was market day and I had been downstairs most of the afternoon talking to the village people who came for medicine. We closed about 6.30 when we thought the last patient had gone. Mrs. George went home. I was only upstairs a few minutes, however, when I heard a strange sound from the direction of the road which caused me to look out in alarm. Coming in from the road was an ox-cart being drawn by four men, while a great crowd of men followed behind. In the cart sat an old man crying piteously. I hurried down stairs and sent someone off post-haste to call Mrs. George. The poor old man had been to market, and was just starting home when his oxen took fright at a camel. He was thrown down, the heavy cart wheel passed over his legs, breaking both and crushing one of them very badly. I am not medically inclined, and had to pray hard to be able to assist in getting him made as comfortable as possible for the night. The first two weeks of his stay in the hospital are like a nightmare to me. We tried our best to save the crushed leg, but had eventually to wire for Dr. Moodie to come out from Indore and amputate it. She and Miss Thomson both came and the operation proved successful. He was with us a month and a half, then took French leave and went off home without even saying, salam. He was afraid to let me know he was going, as I did not think he should go for another two weeks; but he was wearying to be home so just went without asking.

On the last day of the year I went to his village six miles away to see him. His wounds were not healing as satisfactorily as they would have, had he stayed quietly in the hospital, still he was more contented to be at home. We were received as old friends by the villagers, as many of them had come to the hospital to see Panna while he was with us.

Most of the year I was very short of workers, Victoriabai, who teaches in the school, being my only helper. Toward the end of November, however, Dr. Oliver let me have two of her girls, one to help Mrs. George in the dispensary and one to go with me to the villages. About the same time I succeeded in getting a Bible woman for the hospital, and Dr. Moodie sent me out a nurse from Indore. With these extra workers a good deal of the strain has been lifted.

The work in the villages did not receive as much attention as I had hoped to give it. During the year I paid twenty-nine visits to fifteen of the surrounding villages. This work has been most encouraging, and it has been a real pleasure, after driving six or eight miles over rough country roads, to be received so well, and have the opportunity of presenting the Gospel message of love, to women many of whom have never heard it before.

Each morning since the beginning of November I have had a half hour Bible class with the workers, in preparation for the day's work, and for the Evangelistic Campaign, to which we are again looking forward in February.

We have two Sunday Schools, one for the Christian women and children and one in connection with the girls' school in town. Since Dr. Moodie left Mrs. George has taken charge of the Christian Sunday School and their average attendance for the year was twelve. In my little school in the town we have had an average attendance of nine.

Banswara

Medical and Evangelistic.—Dr. Oliver.—My work day when I am in Banswara begins with our morning prayer-meeting at 7 or 7.30, according to the season. There is singing first, then some Bible study and prayer—every worker taking part. The prayers are from the heart, earnest and definite. In the rainy season when it was not possible for a time to visit even nearby places, we had three in the evangelistic work at the Dispensary, two taking the service while one was in the inner chamber at prayer. I set aside a tiny room for a prayer room but it has, on occasion, to do duty as a sewing room and as a private examining room.

You know we have, as yet, no Dispensary building at Banswara, so the evangelistic services are held in a tent or, when the sun gets too hot during the rains, on our front verandah. The patients are seen by me in a room that would be my study; dressings are done on a side verandah and medicines are dispensed at a small store-room off the verandah.

Our bungalow is a little distance from the town. We make a small charge for medicine to those who can pay, and perhaps for this reason we get the name of giving "good medicine." I treated Bhil men as well as all women, but the work has grown to include other men also. They seem to have no prejudice against coming to a woman physician. During the rains there was, as usual, a great deal of suffering from guinea worms. One day the new State Sub-Assistant Surgeon who has charge of the town Dispensary brought a gentleman to me to have his guinea worm removed. I entered the name in the book, did the operation and then learned that this was the Private Secretary to H. H., the Chief of Banswara State. A few days later he came to

have another removed. He told me that if he had not got relief at our Dispensary he would have been obliged to go to Udaipur, a long, expensive trip. A Bhil man came on different occasions to have guinea worms removed till I had taken out six for him. Guinea worm is caused by drinking infected water and can be prevented if the water is first strained through a cloth. I was able to do some educational work by showing, under a little old microscope, a drop of the guinea worm secretion, with its crowds of wriggling embryonic forms. It was amusing to watch the faces or hear the exclamations of surprise as the eye took in the sight. I asked and received permission to go to the State School for Boys, to demonstrate guinea worm, and there were some 200 boys besides masters present who saw the specimens and heard the talk.

A good many books have been sold and conversations had with clerks, teachers and state officials who have come for treatment, so that when one drives through the town one is now greeted on all sides with friendly "salams." Some patients have come to our Sunday services, others have borrowed books to read, one bought a whole Bible and he returned numbers of times for conversations on religious themes. Several of these people belong to the Araya Somaj, one being a preacher of the same. Pray that the entrance of God's Word may give light to their hearts.

209 visits have been paid to 69 patients in their own homes—huts and palaces. While one enjoys going to the humble Bhil hut, yet one feels too it is an opportunity for service when one is called to "them that are of Caesar's household." Four or five ladies at the palace were visited. One's heart aches for these ladies who live in "purdah" and have grown so accustomed to it that they hug their chains. One, the mother of a subsidiary chief, passing our bungalow one day, stopped her litter under a mango tree near by and sent a servant to call me to see her. I learned that she was afraid of what the ladies at the palace might say if she actually visited me at the bungalow.

Our little hut, put up by the kindness of some friends in Toronto, has given shelter to a number of in-patients. We have had, in all, seventeen, of whom one was healed in our bungalow. One of the in-patients was Labu, of whom Miss Beatty wrote, a Bhil man who was found lying in a field under the poor shelter of an elevated platform used as a watch-tower for the surrounding fields. Like most of his class, dependent on others, Labu was not very grateful, but he still comes back sometimes to visit us and it was to him the Bhil boys gave rice at Christmas, bought with their small collection of fifteen cents. Veshbai was a poor Bhil woman, ill of an incurable malady. She had several times visited us obtaining temporary relief, and returning to her home, if you can call it home where nobody loved her, nor cared if she died. She was only a childless widow, had been one of two wives and her step-children had no home for her since she could do no work. No doubt, glad of an excuse, they accused her of having broken caste by eating with us, and laid a penalty upon her she was not able to pay. In her trouble she turned to us. How glad we were to be able to take her in and care for her! Poor dull, loveless heart! But she responded to the love of Christ as she saw it in us, and when one morning she closed her poor weary eyes, I think it would be to open them in a new world of beauty and to feel herself in a shelter of love such as Lazarus found in Abraham's bosom.

We do not lose sight of the fact that we came to Banswara primarily on a mission to the Bhils, and the winter is the golden time for touring throughout the State. Owing to the unusually late and heavy rains this year, camping was not begun till the latter half of November. A successful medical missionary among the Santals of

Bengal (tribes that resemble the Bhils) recently wrote an article on Itineration. He says, "Intinerate, itinerate, itinerate!" It is so easy to be turned aside from this most important work by other business. So, though it means I see fewer patients, yet we reach more Bhils with the Gospel and we must permit them to become acquainted with us and our message, till their fears are put to flight and they will of themselves seek us at the central station. I find in places we visited two years ago, a great difference in the attitude of the people. They are more friendly and in some places even eager to hear. But if we go to a new part to visit the women we are apt to find them fleeing from their hut in fear of us.

Kashuribai, our chief Bible woman, is always with us on tour and is really wonderful with the Bhils in her power to make them understand. Rori, our pupil compounder, comes along to help with the medical work, and old Rebeccabai, a Bible woman, is a good help to Kashuri as well as being a chaperone for the younger women.

Shortly before Christmas the Political Agent made his annual visit to Banswara and in preparation for his coming more than a hundred Bhils were called in to minister to his needs, bringing wood, water, fixing roads, putting up tents, etc. Parties of them visited our bungalow to see the Bible pictures, to hear the organ and to see the house. We had great pleasure showing them through and they were much amused at their own faces in the mirror and laughed over a picture of a crying baby which hangs on the walls of the Dispensary. Kashuri had a party for an hour in the tent showing them the Bible pictures. I played the little organ for them, and later they sat while Abraham (a Catechist) played his violin and sang hymns.

As I write this report I am out on tour. I wish some magic aeroplane could transport you across the ten thousand miles of sea and land and bring you to spend the day with us in the jungle. At this present moment I am sitting on a hillside on the dry grass in the shade, with my back against a big rock, and the only sound is the rustling of the leaves in the wind. Not far away are our tents at the mouth of a small valley spread out with green wheat fields, amid which are a few Bhil huts. This little settlement is of intense interest to us in Banswara for the Bhils are Christians—the first indigenous Christians of Banswara State. It is only right to say that, for the most part, the fruit is not due to our seed sowing, but to that of the workers of the Irish Presbyterian Mission across the border in Jholad. Last night as Kashuri, Rori, Rebecca and I sat on the mud floor of one of the Christian Bhil huts and sang again and again one of our Christian hymns that they might learn it, my heart was thrilled with joy and with the love of Christ for those dear new brothers and sisters.

Men, women and children included, the community numbers about fifty, distributed in four different villages among six households. As yet we have no regular women workers among them, though we must make arrangements for this if we are to have a strong intelligent Christian community.

All About Bhil Boys and Girls

Educational.—One of the most encouraging parts of the work in Banswara is the Bhil School started by Miss Campbell. You are already familiar with its beginning, how Miss Campbell overcame the fears of the children and won their love and confidence, often working with them as they were employed on the buildings. The children have sadly missed "Ma" as they called her. But Miss Campbell's own trained girls have been holding the ropes in her absence.

At 6.45 in the hot season and 7.15 in the cold the gong sounds to warn the children that it is time to leave their homes. Fifteen minutes later they report for work. Under the supervision of Ganga and

Bhulki they carry earth, stones, cut thorns or do whatever work of this sort may be set them. At 12.30 they have an hour's intermission, and are back again at 1.30. At 2.30 manual labor ceases and school is called, and continues in session till 5.30 or six according to the season. The Christian children on the compound and two or three others join them at classes. There are 22 on the roll at present. Reading, writing, arithmetic, scripture memory verses, kindergarten songs, hymns and Bible lessons are taught. The classes are held in a hut with bamboo walls which admit a plentiful supply of air.

Since Miss Campbell left I have had the pleasure of examining several boys for the second reader and of giving them the much coveted coat (usually made from old cotton dress materials) as a prize. One boy is almost ready for the fourth reader and one for the third. Several have also repeated correctly the passages of scripture prescribed by the Assembly; one has completed the first year's list for senior scholars. I promised him a book in addition to the customary prize of one rupee, and asked what he would like. There was no hesitation in his reply, "A Bible." I expect he is the first Bhil in Banswara to possess a whole Bible and moreover he can read it for himself. This boy is easily first all round, and, if I mistake not, we shall hear from him in future in Banswara work. Just the other day, a Bhil who had come from a place 30 miles away to learn to read, was directed to this boy's house in the Bhil settlement, and forthwith was brought by Rupō to one of our Christian teachers, so he has already begun a sort of mission work. Two of the boys wrote their first letters to Miss Campbell, while those who could not write sent messages. You would hardly guess what they asked her to bring back for them on her return—safety pins! They think these both ornamental and useful. But the best of this school work is the faces and lives of the children are changed, and Christ is being formed in them, and of many of them it can be said as of St. Paul, "Behold, he prayeth."

Sitting among the little ones on the mud floor of the school are two women whose faces have grown bright since I first saw them two years ago. They were delighted recently to be promoted to the second reader. They are the wives of two of the masons who built our houses. They have had to overcome some opposition in the pursuit of learning. First a Brahman, then a Mohammedan, tried to get the husbands to forbid their wives to come. These women are sincere but secret believers and they are teaching their children to worship God. The husbands are not believers. Fear of caste and lack of real devotion to Christ hold them back. They are saying, "We shall get salvation through our wives."

At the end of the day the Bhil children are paid, out of Banswara congregational funds, for their manual labor. Were it not for this small amount of money the children earn, the parents would not allow them to come to school at all. Even little children must add to the family earnings. At Christmas we gave prizes for promptness and every child got one—a vest made from old woollen garments. There were prizes also for races, woven shirts costing from 16-20 cents.

The task of superintending this work and helping in the teaching in the afternoon has devolved upon Sonibai, one of Miss Campbell's most efficient daughters. Sonibai's mornings are most often given to evangelistic work either in the Dispensary or at nearby huts. I would like to pay a tribute to her ability and faithfulness. I seek her advice in connection with the school and evangelistic work. She even measures medicines sometimes when the compounder or I are absent. She is big sister to all the other women workers, a member of the "Pandajat" Church Committee, conducts the prayer meetings, Sunday School and Sunday Church services when the catechists are absent from the station on evangelistic tours, regularly teaches the Infant Class, is

a sort of Dorcas, making garments for the poor, superintending the sewing of the garments of the children for prizes and Christmas gifts, running the machine for her fellow workers, going to the bazar to buy supplies, encouraging her fellow workers to economy and getting them to follow her example in contributing to the War Loan. Last year when there was a deficit in our W.M.S. funds we asked our women workers to help. They responded splendidly with monthly gifts and when word came that the deficit was made up, Soni refused to take back what I had in hand of her gift and insisted I should keep it for the Hospital work.

“God is working His purpose out as year succeeds to year,
God is working His purpose out and the time is drawing near,
Nearer and nearer draws the time, the time that shall surely be
When the earth shall be filled with the knowledge of God
As the waters cover the sea.”



